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METHODIST REVIEW

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Edited by GEORGE ELLIOTT

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VOL. XLIV. No. 5 }

Bishop Luther Barton Wilson
The Minister as Teacher
Wanted—A Prophet!
The Bible and Experience
Who Wrote the Fourth Gospel?
Developments in Foreign Missions
Strength and Beauty
Christian Obligation to China

(FULL CONTENTS INSIDE)

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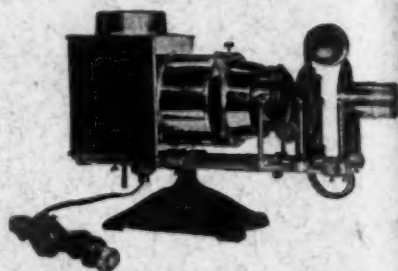
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VI
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CONTENTS

	PAGE
I. BISHOP LUTHER BARTON WILSON.....	645
Bishop JOSEPH FLINTOFT BERRY, D.D., LL.D., Binghamton, N. Y.	
II. THE MINISTER AS A TEACHER.....	653
President ARLO AYRES BROWN, D.D., Chattanooga, Tenn.	
III. WANTED—A PROPHET!.....	665
Professor HOMER CARY HOCKETT, Ph.D., Worthington, Ohio.	
IV. READING OR RIDING—WHICH WAY?.....	678
Professor THOMAS P. BEYER, Ph.D., St. Paul, Minn.	
V. THE BIBLE AND EXPERIENCE.....	687
Professor JOSEPH B. MATTHEWS, Nashville, Tenn.	
VI. RECENT RADICAL CRITICISM AND THE FOURTH GOSPEL.....	694
Professor JOHN ALFRED FAULKNER, D.D., Madison, N. J.	
VII. THE SUPREME COURT OF CHRISTIANITY.....	708
The Reverend EDGAR HURST CHERINGTON, Delaware, Ohio.	
VIII. PROTESTANTISM AND AUTHORITY.....	717
The Reverend T. GARLAND SMITH, Bradford, Pa.	
IX. DEVELOPMENTS IN FOREIGN MISSIONS.....	725
The Reverend WILLIAM K. ANDERSON, Butler, Pa.	
X. PROPHETISM AND LEGALISM.....	735
The Reverend FRED GLADSTONE BRATTON, Boston, Mass.	
XI. POEMS: A Heroic Threnody by BROWNING, 652; Invocation by HENRY CHAS. SUTER, 686; Friendships, by MARY LOUISE REED, 693; Saint Augustine, the Man, ALBERT OSBORN, 707; A Closing Hymn, by BENJAMIN COPELAND, 724; An Autumn Song, ANON.....	744
EDITORIAL DEPARTMENTS:	
NOTES AND DISCUSSIONS.....	745
Bimonthly Brevities, 745; Strength and Beauty, 749; Piety and Politics, 753; Yom Kippur and Azael, 756.	
THE HOUSE OF THE INTERPRETER.....	758
The Savor of Life and Death, 758; Seeking to Save, 760.	
THE ARENA.....	761
That "Unauthorized Bible," 761; To a Former Pupil on Alleged Errors in the Apostles' Creed, 761; "Preach the Word," 763; What is Man? 765.	
EVANGELISTIC PROPAGANDA.....	767
Can We Get a Converting Church? 767.	
BIBLICAL RESEARCH.....	771
The J and E Sections of the Hexateuch, 771.	
FOREIGN OUTLOOK.....	774
China and Our Christian Obligation, 774.	
OUR BOOKSHELF.....	777
Leete's Christianity in Science, 777; Brightman's A Philosophy of Ideals, 779; High's A Waking World, 780; Rice's William Alfred Quayle, 781; Four Book Concern Books, 782; Gray's Concerning the Faith, 782; Christianity Today, 783; Luccock's Preaching Values in the New Testament, 784; Garrison's Catholicism and the American Mind, 784; Barnes' Should Such a Faith Offend, 786; Goddard and Gibbons' Civilization or Civilisations, 786; Bernays' An Outline of Careers, 787; Haywood and Craig's A History of Freemasonry, 787; Easton's The Gospel Before the Gospels, 787; Gilbert's Greek Thought in the New Testament, 787; Sloan's The Christ of the Ages, 788; Mains' Mental Phases in a Spiritual Biography, 790; Buttrick's The Parables of Jesus, 790; Norwood's The Heresy of Antioch, 791; Horton's High Adventure, 791; Books in Brief, 792.	
READING COURSE.....	799
<i>Faith in God and Its Christian Consummation.</i> By D. M. Baillie.	

WHO'S WHO IN THE REVIEW

THE Frontispiece in this issue is from a photo of Bishop LUTHER B. WILSON and Bishop JOSEPH F. BERRY, taken several years ago during a meeting of the Board of Bishops at Atlantic City. Both were elected bishops in 1904 and both retired in 1928. Bishop Berry presents in this number a memorial of Bishop Wilson, recently deceased.

PRESIDENT ARLO AYRES BROWN, D.D., University of Chattanooga, is author of *A History of Religious Education in Recent Times*. He was a prominent chaplain in the World War. . . . HOMER CAREY HOCKETT, Ph.D., professor of American History in Ohio State University, has written a number of valuable historical textbooks. . . . PROFESSOR THOMAS L. BEYER teaches English Literature in Hamline University. . . . PROFESSOR JOSEPH B. MATTHEWS, M.A. (Columbia Univ.), S.T.M. (Union Theological Seminary), was for seven years a missionary in Madagascar, is a Fellow of the Royal Geographical Society, has been an Old Testament teacher in Scarritt College, and later the University Preacher at Fisk University.

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THE Reverend WILLIAM K. ANDERSON ministers to a great Methodist Church in Butler, Pa. . . . THE REV. FRED GLADSTONE BRATTON is a student in the Boston University School of Theology. . . . THE Reverend SAMUEL M. SHOEMAKER, JR., who writes on Evangelism, is Rector of the Calvary Protestant Episcopal Church in New York City, and author of *Children of the Second Birth*.

AMONG the writers in the Arena Department are Dr. H. KAMPHAUSEN, a theological editor; Professor A. C. PIERSEL, who teaches the English Bible in the Illinois Wesleyan University, and the Reverend THOMAS STEVENSON, a Methodist pastor at Melrose, N. Y.

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BISHOP JOSEPH F. BERRY AND BISHOP LUTHER B. WILSON

METHODIST REVIEW

SEPTEMBER, 1928

BISHOP LUTHER BARTON WILSON

JOSEPH FLINTOFT BERRY

Binghamton, N. Y.

IN the death of Bishop Wilson the Methodist Episcopal Church sustained an irreparable loss. As a preacher he was logical and dynamic. As an advisor he was sane and reliable. As an administrator he held a commanding place. As a personal friend he had the admiration and love of a multitude in all quarters of the church.

This promoted leader was born seventy-two years ago next November. He came into a family of distinction. His father was an influential citizen of Baltimore, a beloved physician, and a dominant leader in the Mount Vernon Place Methodist Episcopal Church. His mother was both beautiful and blessed. Our friend absorbed the atmosphere of dignity and refinement which pervaded his home and, yielding to the inexorable laws of both heredity and environment, grew to be a gentleman.

Graduating from the schools of his native city, he became a student at Dickinson College. We are told that during his student days he was a leader in the educational and social life of the institution, and we are not surprised to learn that he graduated with high honors.

He had it in mind to become a physician, and to prepare for such a life work he took a course at the Medical School of the University of Maryland. But about the time of his graduation in medicine he felt a deepening conviction that he should give himself to the Christian ministry. So, turning his back upon the prospect of assuming his father's place in professional and social life and in the leadership of a great church which at that time was the center of Methodist influence in the city, he applied for admission as a probationer in the Baltimore Conference. When the young man announced his purpose to become a Methodist preacher his father said to the church authorities: "Send him to some far-away circuit; let him have a taste of the real hardships and deprivations of a Methodist itinerant."

And that is precisely what the aforesaid authorities did. The young preacher was sent to Hancock Circuit as a colleague to the Rev. Watson Case. Remaining there for one year, as junior preachers were wont to do on the big circuits of those days, he was sent to Woodbury to labor with the Rev. J. St. Clair Neal, afterwards to become one of the most influential leaders of the Conference. Here an intimate and enduring friendship began between the minister and his colleague, which furnished one of the most typical and beautiful David and Jonathan experiences which the historic Conference has known.

The marriage of young Wilson to Miss Louisa J. Turner, on February 17, 1881, in the Mount Vernon Place Church, was a social event of very great interest. Dr. Thomas Guard, the eloquent Irishman, who was at that time pastor of the church, officiated. The spacious auditorium was filled with personal friends. In addition to reading the marriage ritual of our church, Doctor Guard delivered what seemed to be an impromptu address to the young couple. But it was really an oration so unusual and impressive that it is still spoken of with admiration by those who were present. Into that same church came a multitude to greet the new bishop upon his return from the Los Angeles General Conference. And into the same assembly room came a sorrowful company, a few weeks ago, to express by unrestrained emotion the unutterable loss felt by this people in the death of their most illustrious son.

During his pastoral days Bishop Wilson displayed those qualities which have since become so familiar to the church. He had no love for ostentatious display. He never sought to draw attention to himself or to his work by sensational publicity. The service he rendered was of the solid sort, and was always done in a systematic way. Hence his building was for permanency. Many years ago Dr. John Lanahan, the Nestor of the Baltimore Conference, was heard to comment upon the Wilson type of pastoral fidelity. Speaking of his quiet efficiency, he predicted for the young minister a brilliant career in the wider fields of denominational activity.

It will be remembered that Bishop Fowler had a habit of surprising his Conferences by the appointments he made to the presiding eldership. He carried out this policy at the Baltimore Conference in the spring of 1894, by appointing Luther B. Wilson to the Washington District. The appointee was at that time but thirty-eight, and the selection of a man so young was a direct violation of all the traditions of the Conference. When the new "elder" began his work, therefore, he encountered some pretty vigorous opposition. But his courtesy and cordial bearing soon won to his support even some who had most severely resented his appoint-

ment. From that day Luther B. Wilson was marked as a leader in his Conference.

The first four years of the new bishop's administration was in the Chattanooga Area. Then he went to Philadelphia for a quadrennium. In 1912 he was assigned to New York. There, for sixteen years, he was our increasingly successful leader. In each of these fields he devoted himself with untiring faithfulness to its responsibilities, and in each of them won the confidence of ministry and laity.

I have said that Bishop Wilson came out of his ancestral home a gentleman. That is precisely what he was in all his subsequent life. I wish, by some unusual emphasis, I could convey to you exactly what I mean by that. His gentility was no superficial veneer. It had its basis in the bottom of his being. And it is no exaggeration to say that he was absolutely genuine. He was too frank to be spectacular. No one has thought of him as selfishly ambitious. No promotion which ever came to him in the Annual Conference, or later in his relation to the general church, was the result of personal self-seeking.

A member of the Baltimore delegation to the General Conference at Los Angeles says: "On the first ballot Doctor Wilson received 192 votes. When it was announced the doctor was evidently surprised, for he remarked to his neighbor, 'That is wonderful! What a compliment to any man, even if he receives no more!' That his surprise was genuine is attested by the fact that he had had no previous conversation with his colleagues as to any relation he might sustain to the balloting."

Then my friend was a man of courage. No braver soul ever occupied a place in our ministry. I do not mean by this that he was insensible to peril, nor that he was unconcerned or reckless in the face of hard situations. He never courted conflict. I think he avoided it whenever it could be honorably avoided. But when a principle was involved he was adamant. Under no conceivable circumstances could Luther Wilson be induced to dodge a duty.

Courage! What an imperial quality in any man! Paul was no coward, yet he was afraid that he might become one. Hence he asked the Philippian church to pray that "utterance may be given unto me that I may open my mouth boldly to make known the mystery of the gospel . . . that therein I may speak boldly, as I ought to speak." Must not the apologetic, vacillating, cringing attitude of some of the messengers of God be held somewhat responsible for the spirit of compromise which is now abroad in the world? The man who half declares what he wholly believes stands side by side with the man who wholly declares that he only half believes.

One of the striking illustrations of the heroic in Bishop Wilson is furnished by his attitude when at a semi-annual meeting of the bishops at Washington it was proposed to designate him to make the quadrennial visit to Africa. Concerning that experience Dr. J. C. Nicholson, his life-long friend, gives this testimony: "One day when the assignment of Bishop Wilson to Africa was pending, he asked me to accompany him to the office of his old physician. I went with him at the appointed hour. I did not go into the private consulting room, but when, after a time, the Bishop came out, he said to me that the doctor had found a somewhat serious condition of his heart. This he reported with the utmost calmness, though, as a physician, he must have known that the situation had its very serious side. Without Bishop Wilson's knowledge I later went to Bishop Charles W. Smith, a member of the Committee on the 'plan,' and told him of the peril involved in sending Bishop Wilson to Africa. 'Why does not Wilson let us know something about his condition?' was his reply. 'Why, he says no word.'"

No, he would say no word. That was his type. If his colleagues wished him to go to Africa, he would go. He would obey orders regardless of consequences to himself.

The reader will recall how, in the midst of his African visitation, he skirted the realms of death. The story of his almost fatal illness in that far-away and inaccessible place, as told by Bishop Hartzell, constitutes one of the most thrilling chapters in all the history of missionary adventure in the Dark Continent.

I was with Bishop Wilson at the memorable Reading Conference during his residence in Philadelphia. The Bishops had expressed the judgment that the man who would be assigned to preside at the Philadelphia Conference that spring ought to make a change in the superintendency of one district, though the incumbent had not yet served a full term. To carry out the wish of his colleagues required a high order of courage. All week long the burden was upon Bishop Wilson's soul. Outwardly he was absolutely calm, but behind his apparent serenity he was walking amid the shadows of a Gethsemane. What he finally did was felt by some to have been arbitrary, almost revolutionary. But the administration proved to be of immediate and permanent value to the Conference.

I think it may be said that our fallen leader was moderately conservative in his theological attitudes. But it was a conservatism which was far from mere traditionalism. He was called a liberal conservative, and that is about the same as saying that he was a conservative liberal. No better testimony to the sanity of his doctrinal position could be desired than those paragraphs in the episcopal address which discussed, with rare

lucidity, some of the more vital phases of current theological debate. The Bishop had an open mind, was a diligent reader of current literature, and always reached his own conclusions. Those of us who have discussed with him questions of religious faith, of sociology, of industrialism, and the theories of political or moral reforms which, during recent years, have clamored for public attention, do not need to be told that he was a most alert and thoughtful student.

While Bishop Wilson made no extravagant claims to spiritual attainments, he was, in a very definite way, a man of deep spirituality. His original acceptance of Jesus Christ as Lord and Saviour was unreserved. In his ministry he always emphasized the indispensability of a spiritual experience. Fruitful revivals came to the churches he served. During the twenty-four years of his activities as General Superintendent his preaching always sounded the evangelistic note. Soon after his election to the episcopacy he came into a satisfying experience of "the fullness of the blessing of the gospel of Christ." At a camp-meeting, held at Mountain Lake, Md., he bowed at the altar with others seeking the blessing of a pure heart and the enduement of power by the Holy Spirit. The experience which came to him then gave a new tone to his sermon-matter and a new passion to its delivery. Many will remember the remarkably spiritual messages he delivered for several years at Ocean Grove, both in the great auditorium and in the holiness meetings. How winsome and searching were those gospel appeals! Doubtless many whom he has already met in heaven were lifted heavenward by the spiritual persuasiveness of those passionate addresses.

As a member of the connectional boards of the church, as trustee of numerous educational and philanthropic bodies, as the chief promoter and administrator of the Anti-Saloon League during its formative period, as a conspicuous representative in important interchurch and reform organizations, Bishop Wilson always conferred honor upon his denomination.

It has been suggested that in his administrative work he did not display the gift of initiative. The suggestion is probably not unjust. He never claimed to be an inventor of methods. The same thing may be said of a half dozen of the most conspicuous and useful bishops in Methodist history. But, like them, Bishop Wilson was wise enough to surround himself with helpers who possessed inventive genius in an unusual degree, and then had the sagacity to adopt and promote the plans of his lieutenants as zealously as though they had been his own.

It was no secret that the Bishop was much pleased when selected by his colleagues to write the quadrennial address to the General Conference

of this year. He accepted the task as a sacred commission, and as an unusual opportunity for large service to his Lord. He went at the work of preparation with unrestrained enthusiasm. For many weeks he toiled assiduously. For a man of his doubtful health, I am sure he worked too hard. As spring approached his health had grown more uncertain. He had hoped to preside at each of the Conferences of his New York area, and in this way to pay a farewell visit to his brethren. But after holding one Conference he was compelled to turn all the others over to his colleagues.

Bishop Wilson came to the spring meeting of the bishops at Excelsior Springs, Mo., in a greatly weakened condition. That meeting had to do chiefly with the consideration of the episcopal address. The Bishop discovered that he was unable to read and re-read the address to his colleagues paragraph by paragraph and sentence by sentence, following a method made necessary by the minute and critical examination of the document which is always insisted upon. Bishop McConnell became his substitute in the reading. On the days when Bishop Wilson was able to be present he reclined upon a couch provided for his comfort. He was ill enough to be in his bed, but his indomitable will held him to his task. He seemed deeply gratified that his colleagues commended his paper in such appreciative terms, and that they found so little to amend. He earnestly hoped that he would regain his strength sufficiently to enable him to read the address to the General Conference. That he was able to read several of the introductory chapters was to him a real satisfaction, and that he could not go through to the end was a very great disappointment.

What an address it was! How comprehensive in scope! How virile in phrase! What a grip it had upon world problems! With what consummate skill it analyzed the currents and cross-currents of the thinking of our day! How perfectly loyal to the essentials of truth, and yet how forward-looking! And what a sweep of spiritual conviction and inspiration!

Who of us who were present on the memorable morning will ever forget the stalwart form which rose before us? And shall we not remember as distinctly the pain-marked features, and the pathetic effort of the once resonant voice to reach those in distant parts of the great auditorium? Then soon the whitened face, the half-articulate utterance, the look of disappointment in those kindly eyes, and the enforced retirement to the chair that had been placed conveniently near. No wonder a great silence fell upon the multitude, and no wonder that many lips murmured a silent, eager prayer for the wounded leader who had evidently rendered his last public service to the church he loved.

Death was not terrible to this dear friend of ours. There was no painful struggle at the end. He just quietly slipped away, closing his eyes upon familiar objects in his beautiful Baltimore home, to open them in wonder and rapture upon the indescribable glories of the new home beyond the skies.

A traveler on the Southern Seas insisted upon remaining on deck all night when the ship approached the Equator, and said to the sailors, "Be sure and let me know when we cross the Equator." They told him, "We will cross it within an hour." When the moment came there was no commotion, no excitement, no pause in the journey. The ship sailed on. I thought of this when they told me how peacefully, beautifully Bishop Wilson crossed the Equator we call death. There was no black line to mark the place as we have seen the black line mark the Equator on the school-room globe. Even his watching friends scarcely knew when he had crossed. He just glided out of the earthly zone into the heavenly, out of the temporal into the eternal. And when he came to the shining shore the Master must have said: "Welcome home!"

The going away of this great servant of the church has filled us all with grief. It is no platitude to say that he will be sorely missed. For him retirement did not mean that he expected to be indifferent to the interests of the church, nor inactive in promoting its life. His strongest wish was that, after his technical retirement, he might be appointed to supply some small church in the vicinity of his home, and thus have the joy of preaching the gospel to a people whom he could call his own. This desire was simply a reassertion of the pastoral instinct and passion which had survived so many years of general administrative responsibility. Of this dream he talked with undisguised delight in one of our last conversations. But in addition to this pastoral service which he so ardently coveted, what a great counselor he would have been to the whole church! That he was not permitted thus to give us the benefit of his mature judgment and rich experience is a mystery too deep for us to fathom. But some day it will all be plain. "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Was not Bishop Warren thinking of the revelations and compensations of the eternal when he wrote his faith in verse:

"I dropped a note in the sea,
Lost, utterly lost it seemed to be
As the swift ship sped along.
But the winsome winds and the currents strong
Drifted the note from the end
Of the world to the hand of my best earthly friend.

"I was dropped off the world in space,
 Lost, utterly lost I seemed in the race
 As the swift world sped along.
 But the tides of love, than of seas more strong,
 That back to their Maker tend,
Swept me on to the heart of my uttermost Friend."

A HEROIC THRENODY BY BROWNING

At the midnight in the silence of the sleep-time,
 When you set your fancies free,
 Will they pass to where—by death, fools think, imprisoned—
 Low he lies who once so loved you, whom you loved so,
 —Pity me?

Oh to love so, be so loved, yet so mistaken!
 What had I on earth to do
 With the slothful, with the mawkish, the unmanly?
 Like the aimless, helpless, did I drivel
 —Being—who?

One who never turned his back but marched breast forward,
 Never doubted clouds would break,
 Never dreamed, though right were worsted, wrong would triumph,
 Held we fall to rise, are baffled to fight better,
 Sleep to wake.

No, at noonday in the bustle of man's work-time
 Greet the unseen with a cheer!
 Bid him forward, breast and back as either should be,
 "Strive and thrive!" cry "Speed,—fight on, fare ever
 There as here!"

THE MINISTER AS A TEACHER

ARLO AYRES BROWN

Chattanooga, Tenn.

It would be unnatural for me to begin speaking this morning without first paying tribute to the teachers on this campus who have meant so much to my own ministry. Fortunately, only two have gone to their reward in the past twenty years—Doctor Buttz, who was truly a saint of modern times, and Doctor Curtis, who had a genius for setting men on fire with a passion to know the deep truths about God. To these men and to those who are with us to-day my debt of gratitude is too great for adequate public expression. May I also express my debt of gratitude to the founders and later benefactors of this institution, especially to the late Samuel W. Bowne, an inspiring personal friend, who was a familiar figure on the campus in my day on such occasions as this.

Coming to this campus twenty-one years ago, with eager anticipation, I was not disappointed. Here the men of my generation found, just as to-day, an atmosphere of passionate devotion to the Divine Son of God, of earnest yearning to know the truth, and of enthusiastic consecration to difficult tasks. Here we learned to aspire to be thorough in scholarship and unselfish in service. We were near enough to the nation's greatest city to feel the throb of city life and to learn somewhat of its bewildering problems. At the same time, we were able to study in the quiet of this stately oak grove and here with few distractions concentrate our attention upon the problems which were set before us. Other seminaries have their strong points, but no institution offers more ideal conditions under which to study than Drew.

Many changes have come in the world, even in the short span of twenty years. I never rode in an auto until after graduation in 1907, while the radio and aeroplane were practically unknown twenty years ago. A devastating world war has helped to usher in many moral problems which are new to our day, or at least present new aspects. Some victories in the cause of righteousness have occurred and some defeats. Many writers are telling us that the church has had its day, and that historic Christianity should give way to an ethical code based upon the discoveries and theories of science. Nevertheless it seems to be clear that the ideals of Jesus Christ are as greatly needed as ever before, and that multitudes are still eagerly saying to the church, "Sirs, we would see Jesus." If we can show Jesus, show how he would work in all of

the multiform aspects of life, we will find that the world is not only open-minded on the subject, but positively eager to see and to follow him.

It is my desire this morning to make a plea for a teaching ministry. Drew has wisely set as a goal for herself the making of great preachers. The world needs better preaching than it is receiving from any except a very few. Some of you young men can become truly great as preachers, and all of you can become effective preachers, even though you may not qualify as outstanding pulpit orators. My plea essentially is this, for more of the teaching element in your preaching and in all of the various aspects of your ministerial work.

Your Master was the greatest teacher of the ages. If you appropriate his Spirit and method you cannot fail to become teachers yourselves. Paul established a greater reputation for oratory than Jesus. But a careful study of how he built up the newly organized and scattered groups of Christians will show that he also depended more upon the teaching method than upon any other.

One may rightly ask of the speaker, "What constitutes the teaching method? What contrast are you drawing between the teacher and the preacher? Is not all true preaching a good example of teaching?" There is no conflict between the two methods if one has the teacher's point of view. This point of view is based upon several principles. Among them are the following: First, lives grow slowly; God does not present us with things ready made. The way in which he has prolonged the helplessness of the baby indicates that he expects physical power to come slowly. Character and personality develop just as slowly as the physical organism.

Second, the development of every aspect of human life follows definite laws. These must be studied. The minister, in developing Christian character, must know how to seize opportunities and to make the wisest possible use of God's laws.

Third, character is determined not by what a person occasionally does under emotional excitement, but by what he habitually does. Hence, the development of Christlike habits is the essence of character building.

Fourth, good teaching does not consist primarily in imparting information, but rather in sharing the teacher's life with that of the pupil, in guiding the pupil as he attempts to meet problems arising out of his own everyday experience. In general education we speak of education as the continuous reconstruction of experience. It is also true to say that religious education is a personally conducted tour in religious experience.

Perhaps the principal difference between one with the teacher's

instinct and one without it is, that the former, seeing greater possibilities in the young life than the latter, is willing to spend the time and effort necessary to bring out these possibilities. The other seems to expect the Almighty to bring out the latent possibilities in one night at the altar or at least with the so-called "second blessing." Far be it from me to minimize the value of a converse experience or of blessings innumerable which come to the Christian when he reconsecrates himself for larger service to his Lord. But these experiences are aids and not final achievements. The achievement comes when the ideals and habits of the individual become dependably Christlike. Paul retired into Arabia three years for study after conversion before he began to preach, and Jesus, immediately after his baptism, wrestled forty days and nights with his problems. He also formed the habit of retiring so that he could think through his difficulties and solve them with the help of his Father.

In modern pedagogy the emphasis is upon experience. How readily this fits into the religious program of a follower of John Wesley! However, the teacher knows that the guiding of experience calls for the close, intimate comradeship of the guide and the pupil. It cannot be done by occasional and remote contacts, nor can it be accomplished in any formal or mechanical way.

Revivals have always held an important place in the work of the church and should continue to do so, but short revivals held periodically cannot be successful substitutes for a teaching ministry. Billy Sunday held a meeting in Chattanooga six years ago which in a vital sense has never closed. Men and women reached through this special effort are now teaching or superintending Sunday schools and leading in every form of Christian service. They are inspiring others to lead, and carefully teaching them how to do so. Here was a special effort that was not treated as an end in itself, but as a beginning. One evidence of this is the fact that educational buildings have been built by several of the churches since he left, and more are to be built in the next four months. The reason why this particular revival brought such permanent benefits to this city was because it gave inspiration to a steady forward movement for the painstaking development of old and young.

That the world needs a teaching ministry no one will deny, but too few seem to appreciate how desperately it is needed. Christianity is being tested to-day not by its expensiveness, but by its thoroughness. We rejoice in the ready response of peoples in distant lands to the proclamation of the gospel. But in time these hearers get an opportunity to see how Christianity works. In the lives of unselfish missionaries it makes a tremendous appeal, but when exhibited in the lives of nominal

Christians whose profession of faith has little in keeping with their moral conduct the appeal is less convincing.

How much effect does Christianity have upon the average professing Christian? It is impossible to tell accurately. If we attempt to judge harshly our fellow men we are reminded of our Lord's warning lest we see the motes in the eyes of others and neglect the beams in our own eyes. But in all humility, confessing our own sins as well as the failures of others, we cannot help but be amazed that so many professing Christians are so little like the Christ. Selfishness still dominates every aspect of life for multitudes of well-meaning people nineteen centuries after Jesus gave his life to prove that the way to happiness and power is the way of unselfish love.

We talk about the Fatherhood of God and the brotherhood of man, but we limit the "Fatherhood" to the Nordic race—at least, many do. We sing about "peace on earth, good will toward men," and yet we conduct our business, private and international, in such a spirit that the people who are worsted by us are certain to retaliate when they get a good chance.

This is not the time in which to try to catalogue either the virtues or the vices of Christians. The point which we are trying to make is that multitudes of well-meaning Christians are un-Christlike despite their prayers and earnest efforts to the contrary. Does this prove the helplessness of God, or possibly that we have not rightly understood God's methods of producing Christlikeness?

Personally, I am convinced that Christianity, when more perfectly interpreted, will be the world's final religion. Jesus saw greater possibilities of spiritual attainment in men than any teacher of history. He summarized this in the statement, "Ye therefore shall be perfect as your Father in heaven is perfect." But the people would not follow him because they wanted power to come to them over night. "And I, if I be lifted up, will draw all men unto me," He said. "But why should He be willing to be lifted up on the cross?" they thought. If they could have had a glimpse of the power that would come to Christians within three centuries after his death, their attitude would have been very different. They continually sought for signs and Jesus consistently refused to gratify this mood, although he did perform many wonderful deeds when it became necessary to do so in order to help others.

Can we not catch at least enough of a glimpse of the mind of Christ to know that he was working for a thoroughgoing revolution in the hearts of men? He was trying to develop sons of the Father, men and women showing the family likeness, followers whose discipline would

be self-imposed and whose high ideals would be subjected by dependable habits. And such a result could come only through a slow, carefully executed teaching program.

We will not plead this morning that men can be saved by knowledge, but we do plead that men cannot be saved apart from teaching, with its emphasis upon motives, information, skill and every other factor which is vital to the symmetrical growth of a life. Let us make our preaching a great medium for inspiring the people to their best effort, but let us bear in mind that the kind of character which this world needs cannot be produced by inspiring talks, no matter how frequent. Such character will come only through intimate personal contacts, applied with the utmost skill and patience.

We are impatient for results and our eagerness is worthy of praise, but our unwillingness to do the slow, plodding type of work is a mistake. As a result we pin faith to spasmodic attempts to make the world Christian and neglect the steady everyday effort which would bring success.

Over and over some of us have asked ourselves, "Why did American idealism take such a slump soon after the war?" Many answers would be necessary to give a full explanation, but one answer is that the church had not prepared the American people to stay up on the high plane of unselfish service. Some were ready for it, but the multitude soon tired of such exalted heights and came down to earth where the living was more comfortable. A few years ago, after years of teaching effort, one of the greatest moral victories of history was won in the prohibition of the liquor traffic in our great nation. But to-day we learn, with a shock, what many have tried to tell us for years, namely, that the citizens of this country will not keep from indulgence in alcohol unless the church makes a greater effort than ever before to teach the ideals and to develop the habits of temperance. The church must resume again the program of teaching temperance which was so summarily dropped after the great victory.

In 1919 our denomination experienced a great wave of unselfish love for humanity as expressed in the Centenary pledges and gifts. But before some of us dreamed that the enthusiasm could wane the gifts began to fall off to an alarming degree. The lesson from such experiences seems to be that if our forward movements are to become permanent gains they must be prepared for by an adequate teaching program and sustained in every step of progress by teaching. Until our educational work in the church is more thorough we must expect just such slumps as we have known in the recent past.

One of the most difficult problems of to-day is to teach men to have intelligent and sympathetic consideration for each other. We say that Jesus exalted the individual and so he did. He revealed new possibilities for rich and poor, blazing a trail for democracy to follow. And yet to-day there is little hope of safety anywhere unless man gets a new vision of the rights of his neighbor. Human life in America is not as safe from violence to-day as it was twenty-five years ago. The span of life is increasing through the perfection of scientific knowledge and medical skill, but accidents and crimes against person are more numerous. The gunman of the city has little interest in the rights of his neighbor and, sad to state, the average good citizen speeding on an automobile highway is giving his neighbor very little sympathetic thought. His one idea is to take all of the road that he can get with safety to himself, and to take a chance in case of doubt. When Henry Ford's aeroplanes become as common as his autos, life will be still more in jeopardy. This is only a crude illustration of the truth that, with men becoming more and more dependent upon each other, more and more crowded together on the street or in the air, the only assurance of safety lies in a superior type of human being who can get his neighbor's viewpoint and act as Jesus admonished in the Golden Rule.

Recently I read in a paper a discussion of the increased consumption of milk in this country and the problem of increasing the supply. The writer urged that it would be the part of wisdom to fix attention upon trying to produce a superior breed of cows instead of simply trying to increase their number. His argument seemed to me to be convincing, and it is even more convincing when applied to the human race. That the world needs a better race is admitted. Professor Shotwell recently said, "We can invent more means of destruction in one month than we can devise for our political and social salvation in a generation." The problems of this modern age are so far from being solved that multitudes are frankly pessimistic. In fact, many students believe that we are living in a cynical and disillusioned age. That conditions should be improved all admit, but few come forward with the improvements.

We indiscriminately blame for our troubles the flapper, the Volstead Act, Woman's Suffrage and the World War. We grasp at every excuse except the real one. The principal difficulty lies in the fact that we have not learned to discipline ourselves or to stick to a line of action until problems are solved. We expect mythical leaders to invent cure-alls, some greater Edison to discover a new force that will eliminate more of our hard work. In commerce many of us are trying to solve

the problems of big business with country-store minds. In religion we allow our young people to grow up, as someone has said, "with a man-sized idea of the universe and a child's idea of religion." Dr. A. W. Harris has called attention to the fact that "the Methodist preacher admitted to what was not long ago called the Learned Profession does not now average one day of schooling after the high school. And this despite the work of years required in study above the high school before one may practice medicine, law and other professions."

Would teaching help to relieve such a situation? Not if used merely as another mechanical device, but it would help greatly if conducted by men and women who realize the higher possibilities of life and are willing to give in service the time necessary to help others to achieve these possibilities.

If we seek to improve our work as teachers we must first emphasize the teaching ideal. All the world is going to a school of some kind. High-school attendance in the United States has increased, since 1890, one thousand per cent, and college attendance has increased 500 per cent. We have schools in factories of all kinds, schools of insurance, schools of real estate. And, if the newspapers are correct, the latest form of school is to be organized in New York this fall, a school of base-ball to be conducted in the Polo Grounds. The latter would not be surprising, because courses in football coaching are now in good reputation on the campus of the University of Illinois and also in other strong institutions.

The public schools are improving by leaps and bounds, and our church schools of religion are steadily gaining in efficiency. You cannot visit any city without being impressed by the number of new plants recently erected by churches in order to more adequately house their educational work. We are, however, in danger of mistaking enthusiasm for efficiency. Since our habit of pinning faith to over-night schemes seems incurable, we need to be on our guard lest we think that the enthusiasm for new church-school buildings is sure evidence that the church has awakened and made itself competent in this educational field. Time was when graded lessons were eagerly seized as a cure-all. Now it may be that new equipment, or some device of week-day instruction will be so considered. All of these improvements are but helps. We will not have an adequate teaching program until we develop the teaching ideal as central to our whole program for the church.

The organization of the materials for teaching is important, but need not claim our attention here. The apostle Paul put the world eternally in his debt when he took up the principal facts in the life of

Jesus, together with his occasional talks, and organized them with the thought forms of his day so that they could be taught either in Ephesus, Corinth, Philippi or Rome. Augustine, Calvin, Wesley, and many others did the same. The perfection of teaching materials is an age-long task, but we may be quite sure that some qualified leaders would give this aspect of the work enough attention to produce the necessary tools for instruction.

Our greatest difficulty will be to produce teachers, teachers among the ministers, teachers among the laymen. Doctor Thwing in a recent article states, "Great scholars in teachers' chairs are good. Great teachers in teachers' chairs are better. Great characters who are also great teachers are best, supremely best." Surely the last suggestion offers a goal toward which every Drew man should strive. Can we with divine aid so prepare ourselves that we will be great characters and also great teachers? The world waits for such.

The ideal of teaching which we have set forth will help to develop the minister's character. Nothing will add so much to one's own personality as to interest himself in the problems of others. The teacher who is supremely interested in his subject and impatient with the young learner may or may not be a great scholar, but he is not a true teacher. The true teacher puts folk first and subjects second.

It is scarcely necessary to call attention to the importance of studying method in teaching. Down until very recent times it was believed that if a man knew enough about his subject he was certain to be a good teacher. The public-school world abandoned that fallacy three quarters of a century ago. The college world is just now abandoning it, slowly in some quarters, but very generally. It is not yet clear whether the rank and file of our ministers are abandoning it or not. Knowledge of material is essential to any teacher. I have no sympathy with any tendency to give so much time to a study of method that the Bible and other religious materials are slighted. Nevertheless, some of the most learned individuals are very poor instructors. Teaching is a fine art. It can be cultivated. The genius may be endowed with special gifts for it at birth, but most of the good teachers are like the leaders in any other line, just average folks who have worked hard. You and I will belong to this latter class if we become competent at all, and even if we were geniuses in this line we could not afford to neglect our technique.

Will it be thought extravagant or prejudiced if we say that the religion which we cherish has always been saved in times of great crisis by a teaching program? The Hebrew prophets laid the foundations for

our ethical ideals and our conceptions of God with their far-sighted teachings. Their service to the world depended not so much upon the responsiveness of an audience as upon the dynamic force of their ideas when carefully studied in the light of human experience. That Jesus showed very little interest in great audiences and depended upon his ability to teach a handful of eager learners is well known. This does not mean that Jesus minimized the importance of proclaiming the "good news" at every opportunity, but that he himself saw the stern necessity of following up such proclamation with a face-to-face interpretation of truth given to learners in small groups.

The unthinking have mistakenly called the apostles unlearned. Many of them were so in certain literary subjects, but in the field of religion they were the most carefully instructed and most highly favored men of their day. When the good news about the new way of life was being carried to communities distant from Jerusalem, it was necessary to have this "news" put into teachable form, and the apostle Paul did this with consummate skill. In the period immediately following the apostles some of the most brilliant teachers of the Græco-Roman cultural world gave their lives to the interpretation of Christianity. They appropriated the best that was in Greek philosophy and showed how the teachings of Jesus met the intellectual as well as the moral needs of the race. Justin the martyr (c. 114-165) may be taken as typical. Trained in several schools of Greek philosophy, and admittedly one of the most popular teachers of his day, he threw all of his great ability into the task of vindicating Christianity against the heathen philosophers in Greece and Rome.

The mere mention of such names as Irenæus, Clement of Alexandria, Origen, Jerome, Augustine, brings to the minds of this company vivid pictures of the desperate days when Christianity struggled to make headway in the face of unrelenting physical persecution on the part of Roman authorities, and bitter intellectual scorn on the part of the heathen leaders of philosophy. One of the most astounding events of history is that a new theory of life coming from a despised race should have won such brilliant leaders to its support and have triumphed so completely.

It is not necessary for me to cite other epochs. The Reformation was made effective by such great teachers as Luther, Melancthon and Calvin. The Roman Catholic Church won back vast territories through a counter-teaching program conducted by the Jesuits.

The emphasis which John Wesley laid upon teaching is evidenced by his own example, his writings and his definite provisions for the

instruction of children. From the days when he was a fellow in Lincoln College, Oxford, down to the hour of his death, he was essentially a teacher, with a genius for organizing and training his workers.

We are not overlooking the fact that methods of teaching change and that the pioneer conditions of America in Asbury's day called for a different method from that used by Wesley. Nor are we claiming that teaching is the only aspect of the work which has promoted Christianity in times of crisis. We simply urge that teaching must be the central idea in any movement to produce better men and women in critical eras. And we believe that the world faces to-day another very critical period. Christianity is in no such desperate straits as in periods which we have cited, but who knows how rapidly we may be driven into more difficult situations?

If men and women continue to insist upon testing Christianity by its professed followers, then why not frankly face the fact that we are in a crisis? Imagine that every citizen in New York were to hear one sermon a week, how long would it take to produce Christlikeness in these four and a half millions? Go further, and assume that all of them were to hear two sermons a week and attend one prayer meeting, how long would it take to make every aspect of New York's life express the ideals of Jesus? Suppose, however, that in addition to hearing one or two sermons a week, every inhabitant of New York, young and old, should spend two hours a week in a small congenial group trying to discover and to work out in service projects God's will, would not this speed up rapidly the processes of Christianization?

You cannot reach all of the citizens of New York with such a program, but when you go to your charges you will find several hundred people whom you can reach in that way if you will bend your energies to the task. Of course, this group instruction will do little good unless the groups are guided by Christian personalities who are competent and happy in teaching. But such teachers can be developed by the thousands if we will apply our effort in this direction.

Let us rejoice in the fact that more is expected of Christians to-day than ever before. I confess with you my own unworthiness to meet the test, but surely this higher standard is in harmony with the desires of our Lord. Furthermore, the race is capable of coming up to this higher standard and youth is eager to do so. You do not startle youth by speaking of a warless world, or of a Christian industrial order. Young people know full well that the existing order in every phase of life can be improved, and should be. They hope to help in the improving until too often they learn with disappointment that the elders whom they admire

do not desire or expect such improvement. Then they are tempted to lose their balance, becoming reckless and cynical.

"Come, let us live with our children," said Pestalozzi. Doctor Coe has made a similar plea for us to learn together with youth instead of trying to repress and dominate. Some one has well expressed the spirit of youth in the verse attributed to the builders of the Panama Canal:

"Got any rivers you say are uncrossable?
Got any mountains you can't tunnel through?
We specialize in the wholly impossible,
Doing what nobody ever could do."

Anyone who knows young people knows that this spirit is not imaginary, but true to life. Three youths are in my mind at this time. One a young man in our regiment overseas. His spirit was so fine that the colonel made him his orderly and for several weeks he also helped the chaplain. He was constantly thinking of his comrades who were in greater danger and far greater discomforts. "I did not come into the army to get an easy job," he would say, "I came to do my full share." It must have kept the recording angel busy if he noted how many times this stalwart young man found opportunities to do some other man's work as well as his own. Service for others was a passion with him, and yet he was completely oblivious to the fact that there was any special merit in this attitude.

Would it surprise you if I said that last spring a young man told me in my office that he had asked his employer to pay him less since he was hardly worth what the employer had been gladly paying him? Or shall I tell you of another student who worked up and financed a banquet for the football team and refused to come or let any member of his committee come to the banquet, lest they should seem to have been working somewhat in their own interests.

Such incidents are not rare for one who is working with young people. And they indicate that Jesus was not wrong when he insisted that men and women can become like their Father in heaven. The possibilities of such a race are latent in the young people with whom we work to-day. But to develop these possibilities so that they actuate in daily habits is a long, slow process. God has given us the resources and a revelation of the method, but we must do the work.

If there were time I would like to point out that the spirit of youth may be kept down to old age. The world is making very substantial progress to-day in adult education, whether in the church, the public schools, the college or the correspondence schools. Even we who are

parents can improve our citizenship and inspire others to improve. If we do this we also may find our place in the greater race of which we dream.

Matthew tells us that the disciples came unto Jesus one day, saying, "Who then is greatest in the kingdom of heaven?" (Matt. 18. 1.) You will recall how Jesus set a little child in the midst of them, saying, "Except ye turn and become as little children ye shall in no wise enter into the kingdom of heaven." Who can tell what was in our Lord's mind when he made this statement? We know that he commented especially upon the child's humility. Many students, however, believe that while he did exalt some of the virtues possessed by children, the thought back in his mind was not concerning what the child has attained, but what he might attain. Here was a perpetual reminder to his followers of the passion for achievement dear to the Master, the passion to help men attain the abundant life, to lead them to become a greater race spiritually than human beings had ever dreamed of becoming.

If this passion to bring others to their highest possibilities is in our hearts then we may know that we have caught at least a part of his Spirit. Older men and women may be improved with the help of divine grace, but the kingdom of heaven will actually be ushered in by some younger generation whose teachers know the Father's will and give their lives to helping these young people work out his will in their own growing characters.

WANTED—A PROPHET!

HOMER CARY HOCKETT

Worthington, Ohio

It seems probable that the emergence of the human mind was so co-ordinated with the final stages in the variation of the body from the form of its nearest kindred among the brutes that each process conditioned the other in a degree. This is not the equivalent of saying that man's form resulted in any sense from conscious choice. Never in pithecanthropic parliament did he choose that feet should replace two of the hands of his quadrumanic brethren. *Homo sapiens*, merely by taking thought, has never added a cubit to his stature. It has not even been a part of his duty or privilege, by parental forethought, to determine his offspring's instincts, passions, appetites, disposition, abilities, or complexion; or to consider the number and location of the eyes and ears, or whether the child should have a tail. The animal which preceded man was already a "going concern" before the dawn of mind; æons before that event other forces had provided the ancestral types with a functioning set of organs which were reproduced from generation to generation and underwent only minor modifications during the last stages of the transition to the human form. The rapid growth of the brain was a final stage of this process of biological evolution, and the attainment of the full human form was substantially coincident with the attainment of maturity by the brain as an organ of the body. If we may judge by the size of the brain cavity, the mentality of *Cro Magnon* man, twenty-five thousand years ago, was essentially equal to that of our contemporaries.

At the point where biological evolution ceased, mind became the most potent factor in the evolutionary process. Its distinctive influence, in other words, was not exerted in the sphere of biological evolution, for it was in the realm of social progression that it was to find its full function. It is the results of this new process, the slowly accumulated social inheritance, rather than differences of body or mentality, which separate civilized man from the *Cro Magnon*. The absence of important biological differences, moreover, emphasizes a fact which is easily overlooked but of prime significance, namely, that civilized man is still the animal that he was when a primitive savage, and the impressive cultural structures which he has reared rest upon an unchanged and probably unchanging biological basis.

Rooted in the biological soil are appetites, passions, and instincts which man shares with his animal kindred, and these were, with earliest man, the raw, untempered determinants of conduct. In response to the urge of hunger he sought food with but the vaguest recognition of the relation of means to end; even planning hardly intervened, at first, between urge and effort; not at all did he reckon of bodily functions involved in the gratification of appetite. So with the other urges. So little did mind enter into the processes and activities set up in response to them, so little were the relations of cause and effect observed, that millenniums may have passed before, for example, the phenomenon of birth was perceived to be the consequence of sexual intercourse.

Human life in these early stages was little above the level of that of other animals. Yet the earliest mental advances of the genus *homo* beyond the level of the anthropoids must have had survival value. Gradually greater cunning gave him advantages in flight or pursuit, and the dawning perception of relations led to devices which increased the powers of his unaided hands. Thus he more and more successfully out-generated his rivals in the battle for life, gained more and more mastery over nature's resources, and with increasing security from danger and want was able to turn his energies more and more in new directions.

The capacity to learn by experience, and the ability to pass on to others new acquisitions of knowledge as increments of the social inheritance, differentiate the process of social evolution from that of biological development, in which acquired characteristics seem not to be transmissible to offspring. Reflection, too, entered as an interpreter of man's reactions to his environment, and attempts at explanations gave rise to religions and philosophies.

In time these mental activities built up complex civilizations, elaborately equipped on the material side, beautified by art and literature, and enriched by religious concepts and moral codes. Never, however, did mind free itself from its ancient partnership with body; the evolution of society was conditioned at every step by this relationship, and in the last analysis every feature of civilization was designed to minister to wants whose ultimate roots ran into the biological soil. From club to airplane, from cave man's drawing to Da Vinci's Last Supper, from the human sacrifices of the Druids to the Christian sacrament, this truth holds.

Consider, for illustration, Homer's *Iliad* and *Odyssey*. The very foundation of the story is sex appeal, and throughout it all run the themes of love, revenge, conflict, appealing to primitive instincts. Since writing these lines my attention has been drawn to words of General Sir Ian Hamilton which curiously enforce my comment. Writing in deprecation of

the idea that the Homeric poems should ever be filmed by Hollywood, he says:

"The *Odyssey* is a lovely story. That, the *Iliad*, and the story of Joseph are the three greatest stories in the world. But it holds out too many temptations to the sex-appeal people. Hollywood would make a holy mess of *Ulysses*. *Circe* would come out strong in the prologue, turning her drunken sailor lovers into pigs. We all feel shy when we think of how *Calypso* would behave, and of *Ulysses* in bathing drawers being flung by the sea at the feet of *Nausicaa* playing ball with her maidens on the shore. *Ulysses* would never get back to *Penelope*."

The emotions experienced in following the vicarious adventures of literary heroes are, however, at least a stage removed from those aroused by personal participation in such adventures; and between the savage stalking his prey and a Phidias with magic chisel releasing from shapeless marble the beauty of a Diana in the chase there is a great gulf. For notwithstanding the persistence of the primal instincts and emotions, the progress of culture is a refining process of the utmost consequence. Indeed, it is a subtle alchemy which, working at its best, transmutes the gross and brutish passions into the most chaste of sentiments, the superstitions born of ignorance and fear into the Christian virtues, faith, hope, and love.

The evolution of religion best illustrates the process. When the dawn man dashed his foot against a stone he learned that the results were painful. Since he sometimes kicked others for the purpose of causing suffering, he attributed his own injury, in a dim way, to a malevolent intention in the inanimate object. If a boulder came crashing down the hillside threatening his life or limb, the imputation of volition was all the readier. The endowment of all natural objects and forces with powers like his own became one of the foundation stones of religious belief. Deities, good and evil, surrounded him; fear led him to seek means of thwarting the malignity of some, and gratitude inspired him to acknowledge, in various ceremonial ways, the beneficence of others.

The sex-element probably entered religion in this way. The genial sun, source of light and warmth, became the father-god, wooing earth, the procreant mother, anew each revolving spring, and blessing mankind, at each harvest season, with the fruits of the union. Reproduction became with many primitive peoples a symbol of this function of the divinities, and they even conceived that sex activity might affect the disposition of the gods and consequently the abundance of the harvest. Very common among such peoples were festivals in which sex indulgences appeared as an act of worship.

In ancient Palestine such practices prevailed among the native tribes,

and to the more advanced Hebrew leaders seemed licentious and abandoned. To avoid contamination of their own people, they strove with a degree of success to keep them from association with the neighboring heathen. The story of the development of the concept of God among them is truly wondrous and inspiring. Although in the earliest records the idea of Jahweh is already free from the licentious notions which tainted the heathen beliefs, the Old Testament introduces us to a polytheism in which he appears as a tribal god, portrayed in the earlier books with crude anthropomorphism. Gradually, however, there emerges the concept of one universal, omnipotent, omniscient Existence, who is nevertheless never dehumanized. If we inquire how this transformation takes place, we find that each step of the ascent is marked by what may be called a "sublimation" of some instinct, an intellectual interpretation of actual human emotional experience. In the period of conquest of the Canaanitish tribes, when danger kept the instinct of self-preservation uppermost, Jahweh was the God of Battles, the refuge and strength of his people, their high tower, their rock and fortress. Always, among the Hebrews, there appears the tendency to impute to their God the qualities in themselves which they regarded as good. Whatever they deemed best in their own natures, they believed to be the divine gift to them, and thus, by a process of idealization, they attributed to God as the source. When family life reached its highest level among them, and paternal affection became an outstanding fact in their consciousness, their religious writings showed a new tendency in their references to Deity. Jahweh is now the tender, compassionate Father. "Like as a father pitieth his children, so the Lord pitieth them that fear him."

By a similar process the sex element, so grossly sensual in other peoples, underwent sublimation in Hebrew religious thought. Nowhere among ancient peoples was the marital relation more elevated and tender. The prophet Hosea, wedded to a woman who proved faithless, loved her still, and, seeking her out in her life of degradation, brought her again into the shelter of his own home. This compassionate, undeserved love in its turn became to the prophet a veritable revelation of the yearning, redemptive love of God for his apostate people, and marked a great step forward in the development of the messianic concept.

In Christian dogma, the belief in the immaculate conception of the virgin and the virgin birth of Christ gives evidence of the further sublimation of the sex element, as showing the effort of thinkers to purge the concept of the incarnation from all contaminating kinship with the lusts of humankind. The process reached its climax in the figure of the church as the Bride of the Lamb. The founders of Christianity could find no

sublimar metaphor with which to describe the relationship of Christ and his redeemed than that afforded by the experience of the relationship of man and wife in its earthly perfection.

Among the prophetic souls whose mission it has been to transmute things earthly into spiritual ideals and life stands Jesus, greatest of them all. In terms of the bodily appetites he appealed to all in man that aspired to rise above the level of mere animalism. "Man shall not live by bread alone." "Labor not for the meat that perisheth." "Blessed are they who do hunger and thirst after righteousness, for they shall be filled." "Be ye therefore perfect, even as your Father which is in heaven is perfect." In message unmatched in its appeal to the emotions of mankind, he portrayed God as the Father of men, who as his children may be like him, and who yet is spirit. "God is a spirit, and they that worship him must worship him in spirit and in truth."

These examples will suffice to illustrate the process by which what we call civilization has been built up—the process by which much of that which man has prized most, perhaps all that has made life seem worth while, has come to be. By this process man has climbed out of the ranks of the brutes and shaped his course by the faith that he is the son of God.

A recent scientific writer has said:

"The higher thought centers of the brain tend to repress the primitive activities of the emotional centers. If this higher government is set aside the subordinate emotional activities become prominent on slight stimulation. We sometimes laugh, weep, or rage 'uncontrollably.' We feel as if 'possessed.' What we do in the stress of excitement is 'surprising,' 'shocking,' something 'surges up within us,' and our actions seem no longer our own."

These words are hardly more than a translation into modern scientific language of the truth so often dwelt upon by Saint Paul when he spoke of "the sin that doth so easily beset us." The primitive brute still rages within us, but throughout the centuries no force has been so effective in taming him and bringing him under control as religious faith.

This process, which has been described as an activity of mind, has nevertheless been quite independent of any real advance in understanding of the physical universe. Man's effective use of mind in that direction can hardly be said to antedate the sixteenth century. The ancient Archimedes and the mediæval Bacon were but voices crying in a wilderness which separated them by centuries from other men with ears to hear and understand. Indeed, Aristotle, in many respects greatest of the Greek thinkers, bequeathed to Europe a system of deductive logic which bound it hand and foot for two millenniums, so far as progress in scientific knowledge is concerned. Not until the coming of Copernicus and his illustrious

successors, Galileo, Newton, Kepler, and an amazing galaxy of first magnitude minds, were these shackles of false method shattered and a thought-instrument of dependable precision forged for the investigation of nature's riddles.

The birth of scientific method was a new emergence in the intellectual sphere unequalled in import since the emergence of mind itself. The causes of it are as inscrutable as are those governing the origin of species. Perhaps it is a similar phenomenon. At all events, these men who exhibited the new mental characteristics, within the relatively brief space of four hundred years, literally revealed a new heaven and a new earth. Their investigations ranged from stars to atoms, and applications of the new knowledge revolutionized man's relations to his environment. The creature which lately crept slowly upon the face of the land or made his painful way over the surface of the waters has added the air and the subseas to his spheres of activity. Without actual biological change, the effect of applied science upon man in relation to the world about him is equivalent to tremendous biological mutations in the direction of increased adaptation.

Looking at these effects of the new scientific method, it is easy to acclaim our age as one of unprecedented advance. But it is almost as obvious that there are other effects, notably in the realms of religion and morals, which cannot be so confidently appraised. Much current opinion on this subject is extremely shallow. Morals are easily confused with mere manners, customs, and fashions. To a certain type of mind short skirts betoken moral decadence. Similarly, in religion accidental features of ancient origin have gained authority through long association with elements which are essential if religion is to survive at all; and the process by which these accidents may be recognized and expurgated is extremely difficult to discover, if possible at all.

However, approaching the matter as we have, the effect of scientific critical thought upon the culture inherited from the pre-scientific ages clearly appears to be destructive. It has not swept away old beliefs and ideals by direct assault; its method has been much more insidious. Without even the intention of its possessors to do so, the critical spirit has attacked the foundations of the old culture, one by one, and undermined them almost before the world was aware of it. For illustration, as investigation increased man's acquaintance with nature's processes, a uniformity therein, while not exactly proved, came to be held more and more confidently as a postulate of science. Men most devout trod this path and came to the unexpected terminus that the attitude of the scientist excludes a belief in miracles. By a like process the scientific manner of thought

tended to the conclusion that the truth of many biblical passages could not be established by critical methods. The alternatives were to hold them as revealed truth, beyond the range of critical tests, or to reject revelation. Again, many a reverent mind found itself constrained by the laws of its own operation to accept the second alternative. To minds dominated by this critical way of thinking the Bible thus became a record of the religious thought and evolution of the Hebrews and early Christians instead of a book given divinely, *verbatim et literatim*. Even so, ages of religious habit had so woven belief into the warp and woof of life that theistic assumptions were carried unchallenged to the new position which science had forced upon men of liberal thought. If the story of creation as told in Genesis must be transferred from the realm of revealed truth to that of primitive myth, it still seemed easy to hold to the evolutionary hypothesis as well as theism. Assuming God, his method of creation was a matter of secondary importance.

Many a reverent, intelligent, open-minded lover of truth has shared in this recession of faith without fully realizing whither he was tending until he has found himself confronted by the question, Is there, after all, any valid ground for believing in a God? Is not such a belief a pure assumption? Thus ideas derived from the field of science have been transferred to the realm of beliefs with inescapable consequences. All the faith in the world that religious truth and scientific truth must eventually be found to harmonize has not prevented the progressive abandonment of position after position by religious thinkers until to many it seems doubtful whether any tenable ground remains.

Just now it is probably the psychologists who are furnishing most of the solvents which tend to disintegrate the old beliefs. The analysis of religion into a compound of fear and sex-impulses; the hope of a future life into a form of the instinct of self-preservation, and the like, seems to rob them of their validity. At the touch of such analysis all so-called "higher values" seem to vanish.

The decline of faith has been especially disastrous in its effects upon the less thoughtful portions of the people. The cautious, reluctant skepticism of the thinking class has filtered into the popular mind in the form of concepts which are virtually atheistic. It seems an inescapable conclusion that a wide-spread decline of morals has accompanied this changed religious outlook. In Christendom, men have found in religion the chief sanction of the moral code. The ten commandments and other precepts have been regarded as a portion of the eternal truth revealed to man by God for his happiness and well-being. Except for the Fundamentalist the basis for such a view of the principles of morality is gone. With perhaps

the mass of people, when conventional codes lose their supernatural authority the mind is cast adrift, for it has no other tests by which to judge of conduct. In a world more complicated than ever before, men have lost the aid of the authoritative codes without having learned to think for themselves; and, thrown upon their own, most of them are proving their utter inability to grasp the data needed for the formation of sound moral judgments. Under such conditions it is inevitable that numbers of men should take as their guide what is euphoniously called Nature, and yield again to the primitive urges as the surest way to happiness and the "good life." As one of my acquaintances, who knows well men of many classes, puts it, "Men in the factory and street are saying, 'Religion is bunk; you can do as you damn please.'"

Making all allowances for overstatement, if this diagnosis is correct in any degree, to that degree it evidences a tendency in men to revert to the primitive. The fear is currently expressed in many quarters that the collapse of civilization is approaching because of the decline of mentality. It would appear, however, that the present phase of mental activity known as scientific thinking marks as great a crisis in the history of civilization as the loss of mentality. Can it be that mind, which in its earlier phase was the builder of culture, is now become the destroyer of its own creation?

There is a narrow zone where ocean meets shore which belongs neither to land nor sea. Now covered, now exposed, as the tides rise and ebb, it is a realm of death. Few living forms are so organized as to endure the changes which come within the cycle of each day. Each recession of the waters leaves behind forms which gasp and die for want of their native element, and each return overwhelms luckless creatures of the land which have strayed beyond the limit of safety. Men's beliefs fall within such a zone of danger, and are threatened with submergence at each new rise of knowledge.

There have been other periods when time-hallowed cultures have been destroyed in similar ways. Such, for instance, was the case in the Roman world when Christianity was introduced. If, as some hold, the new faith undermined the old beliefs before it replaced them in any vital way, it is closely connected with the decline of Roman civilization and the so-called "fall" of Rome. Always in the past new cultures have arisen, perhaps superior to those destroyed. Possibly our present period of disintegration is preparatory to a new era of constructive thought; certainly such a phase must appear if civilization is not to lapse.

The Fundamentalist, alarmed at the tragic consequences of scientific thinking, resolves to reject the teachings of science. The present situation, indeed, was long ago foreseen by this type of mind, and the organ-

ized church, naturally a conservator of past achievements rather than a pioneer in the quest for new truth, early gained the reputation of being hostile to science. Undoubtedly there will always be a numerous group of persons who will regard results rather than evidence, and reject teachings which seem to yield evil fruit. With beliefs as with men, they apply the precept, "By their fruits ye shall know them." So the late Mr. Bryan, believing that the evolutionary hypothesis degraded man in his own esteem and undermined morals, was moved to reject the hypothesis with little or no attention to the evidence for or against it.

I seek no quarrel with the Fundamentalist; indeed, I almost envy him his contentment with old beliefs. May they yield him both peace and virtue! But there are minds which do not find it possible to choose a creed like a garment. Fundamentalism offers no escape for those whose beliefs are inexorably determined by mental processes working in accordance with evidence.

I am trying to show that we have reached the end of a cycle of thought. And the end is tragic, for shallow natures have been thrown back into a state comparable to that of primitive man, a state in which the biological urges, released from inhibitions developed through centuries of religious influences, are relatively active as determinants of conduct. By the same process thinking men have likewise been brought face to face with the elemental facts of life and nature much as the early race faced them. It would be depressing and misleading to leave the subject here, at the end of the cycle. If it is important to realize that the old cycle is ended, it is far more necessary to understand that a new one has begun; for man, brought back to the starting point, is confronted with the necessity of reinterpreting the universe. And interpret he will, for there is that within him which drives him to the effort to integrate knowledge and seek out the meaning of all things.

But he does not enter the new cycle just where the *Cro Magnon* began. However completely the scientific spirit may have stripped him of the pre-scientific culture, however completely it may have reduced him to the animal he was biologically twenty-five thousand years ago, it has not divested him of the knowledge gained through science, nor of the scientific method of approaching the problem of the universe.

Now let us inquire more closely into the nature of this much-vaunted scientific method. In the popular imagination it is often regarded as holding the key to all knowledge, and as capable of working more wonders than were ever attributed to wizard or saint. In fact, it functions under very real limitations, and its scope and results are quite definitely restricted.

For convenience, scientific method is divisible into three processes. These are observation, hypothesis, and experiment. Essentially, however, the latter two are but phases of the process of observation. A hypothesis is a tentative generalization or conclusion, resulting from observation, and used to guide further observation, in the light of which it is likely to be modified. This further observation often takes the form of experimentation, which may be described as controlled observation. The form of the experiment, moreover, is dictated by the hypothesis. The three processes are thus merely phases of systematized observation.

The primary result of systematic observation is information which enables the scientist to describe how nature works. Aided by a marvelous variety of delicate apparatus, observation has revealed a vast deal about *how* nature proceeds. Above all else science is descriptive of her processes. Nevertheless, there are many processes of nature which observation has not yet enabled the scientist to describe. The origin of life, for example, is as yet an unobserved phenomenon, and the attempts to describe the manner in which new species originate are little more than guesses. As to *why* nature acts as she does, science holds out little promise of ever supplying an answer. In a certain approximate sense this may be done, but any ultimate answer to the inquiry, *Why?* science is utterly unable to give. Confronted by so simple a question as *why* oxygen and hydrogen unite to form water, science remains dumb.

Contrary to popular notions, the scientific investigator does not proceed with his feet constantly upon the solid rock of ascertained fact. Indeed, the line separating him from the philosopher is almost an imaginary one. A part of the time, at least, he must be formulating hypotheses; without them he takes no step forward. Lord Kelvin once said that scientific thought was always at least two jumps ahead of knowledge. But until a hypothesis has been proved by experimental tests it belongs in the sphere of philosophy rather than science. Pending proof of his theories, the scientist is therefore a philosopher; and since much of his thinking must always be done in terms of undemonstrated hypotheses (for example, the evolutionary hypothesis as applied to man is undemonstrated and experimentally undemonstrable), he is a good deal of a philosopher all of the time.

Now the philosopher may pursue the scientist's method of reaching a tentative conclusion by inductive reasoning from observed data. In the processes of observation and hypothesis-forming his method may be identical with that of the scientist. He parts company with the scientist only at the point where experimental demonstration of his hypotheses fails him; but since so large a part of the scientist's thinking at any one time

awaits experimental demonstration, the philosopher and the scientist hardly, in reality, part company at all.

Modern man, then, enters the new thought cycle as a scientist and philosopher. Not less surely than the savage he will interpret all things in the light of the sum total of his knowledge; but unlike the untutored savage, he will not see a spirit or deity in the avalanche or thunderbolt. His knowledge of nature will guard him against the superstitions which became almost inextricably bound up with the historic religions. He knows that all the forms in nature are composed of atoms, and that atoms are in turn made up of units of energy called electrons and protons. But just as the savage judged of the phenomena of nature by comparing nature's conduct with his own, so modern man with all his boasted science can know the ultimate energy which is behind and in all things only by what it does. It must include what we call life, because it manifests itself as life; it must include what we call mind, for one of its manifestations is mind. Thus by a process of reasoning perfectly consistent with the procedure of modern science a likeness is discovered between man and this ultimate energy. But this process is different in degree rather than kind from that by which the savage imputed divinity to inanimate objects. Either he was partly right or the modern man is wholly wrong. This imputation of likeness of the all-pervading energy to man is the same thing as the anthropomorphism by which the Hebrew seers built up the concept of Jahweh. A famous skeptic of the last century cast it aside with the contemptuous comment, "Every nation has created its own God." Ages earlier the opposite version was proclaimed in the declaration that "God created man in his own image."

The similarity of the working of the mind of the savage, the ancient Hebrew, and the modern scientist suggests significantly that the anthropomorphic process is a phase of man's normal reaction to the environing universe; an element in his adaptation to it which is essential to his well-being; and thus, by the test of function, perfectly valid.

To construct a philosophical basis for religion which shall not conflict with science is not the most difficult matter in the world, but there is not time to go further with it here. Suffice it to say that when one abandons the old tenets of religion and begins *de novo*, so to speak, it is surprising how many paths accredited by science lead back to beliefs which are essentially those of the historic faith. Many items, to be sure, disappear by the way; these, one becomes increasingly sure, are the accidents rather than the essentials of religion.

If I have spoken of the new cycle of thought in the future tense, or if I have seemed to forecast too confidently the course that thought will take,

let me set myself right by saying that I do not pretend to predict, for the new era has already begun; I have attempted in reality to describe the course which religious philosophy is already taking. It is a notable fact that the trend of thought among scientists with reference to religion has changed within a generation. During the latter decades of the nineteenth century the implications of science were distinctly materialistic. But the whole outlook has been reversed since the nineties through the revelations of the new science, resulting especially from advances in knowledge of the structure of the atom. The very concept of solid matter has almost disappeared, and with it has passed the former attitude. Scientists are themselves prominent among the thinkers who are giving a new religious interpretation to the universe. Dramatically typical of the change is the fact that the son of Thomas Huxley, coiner of the word "agnostic" and conspicuous among the scientific skeptics of the last century, is the author of a recent book entitled *Religion Without Revelation*.

The minister of to-day, if he fulfills his function, must be imbued with the spirit of science and at the same time, as a philosopher, be able to grapple with the intellectual problems of religion. The chief need of the hour, however, is the prophet. A few members of any congregation, to be sure, will follow with interest a discourse which is theological, philosophical, or scientific. But the masses of the people, although they must be satisfied that the intellectual basis of a sermon is sound, will care little for the argument by which its soundness is demonstrated. The modern sermon, in other words, must carry to the hearer conviction that it squares intellectually with modern knowledge, but its appeal must be to the emotions.

Education is in need of the same warning. One of the most prized aims in secular education, especially in our institutions of higher learning, is the development of the scientific attitude of mind in students. Emotional reactions are discredited, and great pains are taken to inculcate the importance of resting decisions in every case upon the evidence, and guiding conduct accordingly. The effort is doomed to failure in large part, first, because there are few situations in life where one can possess oneself of the evidence necessary for a sound decision, so that one must constantly fall back upon the authority of those who are in better position to judge. Even more of an obstacle to the development of the habit of rationalized conduct is the fact that man is still much more a creature of emotion than of reason. To ask of him that he conduct himself rationally is to ask that his reason compete successfully with biological impulses which antedate by millions of years the emergence of mind. Thus it is that in times of stress reasoned programs break down so readily. It is perfectly

easy to make out a convincing case against war as an utterly absurd method of settling differences between nations; but let war arise, and the carefully reasoned anti-war programs vanish from the minds of most men at the approach of the "pallid giant" fear. Pacifism is a program born of reason yesterday, while fear, rage, and other emotions have their seat "in the old primitive part of the brain which is common to all vertebrates from fishes to man."

In education it is already beginning to be perceived that the great desideratum is, perhaps not less stress upon intellectual training, but much more upon the humanizing and socializing of the emotions. In religion the minister will surely fail to-day who presents his message in terms of an outworn theology, but he will fail no less if he is content to discourse of philosophy and science. However sound his conclusions may be, they will lack drawing power, for religion must grip men more strongly than the primitive emotions if it is to transform lives. It is God as Father, Friend, and Saviour, not God as a scientific hypothesis, in whom the world must again learn to believe if it is to be saved.

This is the real problem of the new day, as of every day. Only the vision of souls on fire like those of the ancient prophets can translate the cold truths of modern knowledge into the language of religion, without which life becomes a poor and naked thing. With all the authority of modern science, and with all the convincing power of the prophet, the preacher must once more learn to declare, "Thus saith the Lord!" The scientist and prophet we must have, but if man goes back to the abyss from which he seemed once to be emerging, it will be for want of the prophet. "Where there is no vision the people perish!"

READING OR RIDING—WHICH WAY?

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SHORTLY after returning to America from a year in the Orient I went into my favorite bookstore and inquired of an old acquaintance, "Well, how's business?" His reply is a classic: "Not very good. Nobody readin'; everybody ridin'." This jolted a recent sojourner in the more or less serene East all the more sharply because just that morning I had read of four deaths from week-end motor accidents in my own city; the news was still hot about the loss of two great naval airplanes hopping from San Francisco to Honolulu, and the same week was to culminate catastrophe when a giant dirigible on its way to the Minnesota State Fair was snuffed out in flame and twisted into a mass of charnel junk.

It may be a fair and debatable question to ask, as many are asking, whether college students in America are reading or riding; whether colleges are engaged in the miraculous process of education or only in the efficient business of production of *trained* breadwinners (I shall not here advert on the well-known views of Menckenes, who consign college purposes to a much lower hell). An eminent visitor from the other side of the world has recently, though refraining from the charge, hinted in the guarded Oriental way that the latter purpose seems to him paramount in the West. Over against education as information, or education as training, Professor Dasgupti holds up education as spiritual enlargement, a growing dominance of the higher over the lower functions of mankind. His view has always been held by a healthy minority in Europe and America, though it must be admitted that at no time has it ever been in the ascendancy, as it has been for centuries in India, and, with a difference, in China.

A fair mind will find as usual that truth lies between. Not long ago a group of Chinese students in a large educational center chartered a chow mein cafeteria to celebrate the Republic of China Commemoration Days. Several Americans who had taught in China were guests. One of these, frankly enamoured of the Chinese people and folkways, began to descant on the universal prevalence of the art sense, on the amateurishness of Chinese life and crafts. A brilliant young Chinese countered with a eulogy on American efficiency and the advantages of specialization. This reversal of rôles is a natural outcome of more complete understanding, which can spring only out of residence in two such

different worlds. When the company were seated and began eating, the Americans called for chop-sticks, while the Chinese were quite happy with forks and spoons. These things are an allegory; the truth is a fairly satisfactory circle made up of a large number of intersecting and contradictory lines.

Certainly there is a growing awareness in American colleges and universities that something is wrong with the system. "Courses," "majors," "examinations," and "credits" have had their day; and while they have not yet ceased to be, they no longer seem to students or faculties the be-all and end-all of a liberal education.

It is as far as possible from my present purpose to discuss the various reforms in curricula, some of them considered and some of them frantic, that deck recent college bulletins. My chief interest is in the old-fashioned field of reading; to some it may appear dilettante, but to others the very breath of life for the spirit.

To begin with definition, let us excommunicate certain activities and passivities that sail under false colors:

1. *First-grade reading.* The passing of the eye back and forth across the printed page; inhaling words and exhaling them again; newspaper reading; head-line reading; the kind of thing the boy did who spelled out, "Here-is-a-worm-do-not-tread-on-it," and with a few faulty vowels and a misplaced accent made it, "Here is a warm doughnut. Tread on it."

Reading at its worst is a miracle, not far behind the first and greatest of creation. The communication of one mind with another, first by sounds for the present moment and then by marks and scratches on bark, papyrus, wax, parchment, paper, for distant places and far-off times, is a matter for never-ceasing wonder. But, after all, only the beginning of the reading adventure, this alphabetic reading.

2. *Topical reading.* Reading of textbooks and sources collateral to some "course," with a view to acquire information to be embalmed in a note-book or regurgitated in a quiz. Sit down in a college library, with a book hypocritically opened before you, and furtively watch the busy students doing their "collateral" (perhaps so named because it is considered a security against scholastic disaster). This is what you see at every table, for the technique is the same for the conscientious co-ed and the flippant flapper alike, although the latter may enjoy more interruptions to admire and be admired. The student seated stolidly and squarely, fountain-pen in right hand, hovering over a loose-leaf note-book; under the left forearm and elbow a volume, one of those listed on

the reference sheets on the wall, the left hand skillfully manipulating the pages; and a steady artesian well of pure information rising to the eye from the book on the left and passing down through the good right arm and the fountain-pen to the book on the right. Perhaps the mind occasionally acts as a reinforcing station, but not often; there are usually excellent connections, and no waits between afferent and efferent trains. The operatives of the brain have developed a high efficiency in sending out incoming freight with no loss of time whatever, and the weighty matter of the sources is transferred to the ink line and deposited in the note warehouse, still in the original packages, though sometimes sadly marred by rapid handling. Here and there, happy to relate, is one who seems by his look of curious inquiry to be unwrapping the paragraphs and examining their contents, perhaps even classifying and pigeon-holing and relabeling before sending along the revised shipment. But the system of quantity transfer does not permit much of this amateurish curiosity. *Anathema maranatha!*

3. *Pastime reading.* Recreational (not re-creational) reading; soaking up a story to-night which to-morrow night will have evaporated and made place for another absorbing tale in which a tired mind loses itself. This is not so much reading as a genteel kind of suicide. We are killing our time, which is our life. A mind tired out by severe labor may profitably eclipse itself thus willfully for a time, because on such a mind the eclipse is sure to pass. But the tragedy of so much pastime reading is that its devotees have never developed the capability of anything better; continually lulled by opiates, the dreamer never learns that a wholesome stimulant like Carlyle or Thoreau or Shaw can sting him into life, releasing dormant energies of soul which are aching for exercise.

It were foolish to cry out against this possibly fallowing pastime; losing the self serves its own useful purposes; but let us recognize it for what it is. "He who would lose his life, the same shall find it" has small truth in the realm of reading. He who would lose his life permanently can discover no better method than to lose it night after night in romantic lullabies.

These types of elementary or of prostitute reading aside, what is reading?

Only *creative* reading is reading. Creative reading is the soul of the writer plus the soul of the reader.¹

¹ See *How To Read*, by J. B. Kerfoot. Several years ago I said in a review that there may have been a more fascinating exposition written in some language, at some time, on some subject, but one is permitted to doubt it. This part of the discussion is much indebted to Mr. Kerfoot's book.

Let me make my meaning clear by a few practical precepts:

1. Try to understand the author's purpose. The author is host; the reader, guest. Ordinary courtesy requires that the guest wait for the host to disclose the object of the invitation before presuming to dissent. Running off in the middle of the soup is a light offense compared with shutting the book after the first ten pages with the conviction that there is nothing in it we want. We are judging ourselves, not the book.

2. Try to like the book. It might be said of all good books as of a certain great writer, "You must first love him ere to you he will seem worthy of your love." In a sense we can never understand anything unless we love it. Without sympathy we shall always stand outside the gate, for the portals of literature bear the legend, "All ye who enter here must first cast indifference, callousness, antipathy, hate, aside." We can almost forgive the girl who doted on everything Scott wrote: Scott's *Ivanhoe*, yes; Scott's *Marmion*, yes; Scott's *Lady of the Lake*, yes; Scott's *Emulsion*, oh, yes, I adore it. But it is hard even to pity the modern who ignores Homer and Milton; the social reformer who patronizingly dismisses Charles Lamb, or the intellectual who scorns all the American Victorians. The creative reader is catholic in his tastes; he cries, "All good things are mine." If he must confine himself either to the books he likes and agrees with, or to the books he dislikes and disagrees with, he will choose the latter, for then his soul will not vegetate.

3. Learn to follow your curiosities. Curiosity is to reading what hunger is to eating. It does us a little, but not much good to eat what we do not want; so it does us a little but not much good to read what we feel no curiosity about. Some qualification is necessary here, of course, else we could never advance from lower to higher interests. It is possible, though not easy, to develop curiosity for classics which at first do not attract in comparison with the watery pulp that may have blighted our early tastes. Still if Plato does not at first attract us, we may well have some curiosity to discover what others find in him—to learn why there has been such a remarkable prejudice in his favor. The low motive in morality, fear of punishment, for instance, may lead to a higher type of conscience-guided conduct; so the fear of ostracism from the ranks of cultured people has sometimes led literary Philistines to gain an honest, personal curiosity in the masters.

4. Never ignore a curiosity in reading. When the mind starts under its own power never choke it off in order to go on with the story or discussion. Let it lead where it will until it becomes evident that the tank is empty. Or, to wrench violently to another figure, run the rabbit to its burrow. Don't stop until the scent is lost; this is our rabbit and

our hunt; the book can wait; this curious scent may never come again. If "Markheim" starts us off on our quest, let us shut the book until we are no longer interested in and by ourselves. If the editorial lets drop a significant hint, let us shake it by the ears and hold on to it like a bull terrier until we have examined it as minutely as is possible with our experience or understanding or vision. This is the reason "Markheim" and the newspaper exist for us.

Is the book true? Not unless our experience helps us to verify and accept it. Is it false? Why is it false, and what is the truth? In this way the false thing can become the vehicle of the best truth we have at our disposal. So all roads lead to Rome. So all books let our souls out to explore the realms of interest. So in a sense Samuel Butler was right, "For purposes of mere reading, one book is as good as another," for all books are avenues for the soul to go promenading, and they all have hinterlands in which the soul may take refuge. The moments and half-moments when we do not exactly stop reading, but flash out during the eye-pauses in reminiscences, conjectures, nuances of thought; and the minutes when we lay down the book, finger it lovingly as we examine the title with unseeing eyes, or fling it from us with a naughty word while the mind wanders on original excursions in quest of former vague thoughts long mislaid, or neglected ideas once glimpsed and beckoning but never salted, now tantalizingly evoked by a word said or left unsaid—these are the times when we really live; in the vernacular, *this is the life*. Unless we read in this way the greater part of our spiritual history becomes non-existent with the march of years. Reading will recall precisely those flashes of prescience or insight that once illumined our midnight, those priceless, evanescent bits of experience that vanish in a moment, those spiritual links that guarantee the continuity—or should I say immortality?—of the soul. Perhaps the pattern of human life remains drably the same because these shining threads that come to the hands of countless humble weavers slip unregarded to the floor.

5. And, finally, practice remembering. To read and make no effort to remember is the rankest folly and self-slaughter. J. B. Kerfoot tells how a friend asks him periodically, "John, how do you ever manage to remember all you read?" This question is common and frequently put to those whose business lies mainly among books. It implies that the memory is a cold-storage plant where all the books one has ever read are hung up by the heels. "George," replies the critic, "you eat three meals every day of the year. How do you manage to hold all you eat?" But George doesn't get it.

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And now to return to the problem of reading in college. Sir Arthur Quiller-Couch, the inimitable "Q," says in *The Art of Reading*,

"The first thing then to be noted about the reading of English . . . is that for Englishmen it has been made, by Act of Parliament, compulsory. The next thing to be noted is that in our schools and colleges and universities it has been made, by statute or in practice, all but impossible."

I have elsewhere² had occasion to "view with alarm" the same dangerous approach to illiteracy in American colleges, and a nearly related phenomenon, the excessive requirement of "papers"³ in many college courses, a form of composition engendering a kind of unimaginative jargon, full of wise saws and modern instances, signifying nothing. Bad reading and bad writing are mutually cause and effect, but it is pretty generally agreed that reform in reading is strategically the place to begin.

A project in "General Reading" was begun in Hamline University in the fall of 1921, and in seven years has done a good deal to foster a healthy undergraduate interest in real books, as well as to spread the gospel of creative reading. I give here a very brief digest of the present working of the project:

1. The reading and oral discussion of at least ten books selected from a list of one hundred. A larger number was at first required, but later reduced in the interest of better reading and fuller discussion. Honor students are subject to the law of *noblesse oblige*.

2. Freshmen read one of these books in connection with the course in freshman composition, where they receive some instruction in the art of reading.

3. Sophomores are urged to read two. The majority of the class undertake this in a regular course in composition.

4. Juniors and seniors come individually at several times during each year before small, sympathetic groups of the faculty to discuss the remaining books. An evil that still seems unavoidable is the necessity for the faculty to descend to quizzing tactics when students show little or no personal curiosity in the presence of the book.

Generally speaking, in spite of some cynicism, the results are altogether hopeful. Students are evincing a steadily increasing interest in matching their reading powers with members of the faculty. In fact, much of the practical objection to the discussion plan comes from members of the faculty who feel that they cannot afford the time to prepare for what sometimes proves no tame academic exercise, but something of a battle. In our discussions we all realize better that the great books

² A College Course in General Reading, *English Journal*, June, 1923.

³ Partnership in the Teaching of English, *Educational Review*, June, 1922.

are democratic; they belong to all. An instructor in chemistry comes over from his laboratory to talk about Plato's *Republic* and find joy in the change; a professor of mathematics, who loves William DeMorgan, gets far away from functions and differentials with Joseph Vance; a classics scholar reveals to a somewhat astonished student that he is not unaware of Darwin; or a beloved professor of biology converses with intelligence and feeling on Huneker's *Overtones*. Great books are democratic and this reading is "general"; herein lies much of the virtue and charm of the business.

But it must not be supposed that slovenly reading need be winked at. On the contrary, this is an excellent time to call a bluff—good naturedly; or, if the bluffer persists in his bluffhood, with a touch of acid. The young bluffer ecclesiasticus, who imagines that because he is a semi-professional pastor in the suburbs he need not give *Pilgrim's Progress* more than a patronizing once-over, gets a jolt from a history instructor, who, he has grave reason to suspect, is tainted with skepticism. And maybe he gets it in time. Another who cheerfully offers a jejune version of *Gulliver's Travels* which he acquired years before in an illustrated and expurgated edition, may discover in fifteen minutes more things he does not know about this great book than he had suspected he does not know about the whole eighteenth century. He will volunteer that the story is allegorical, and will feel that he has said something. He will announce that Swift was a pessimist, amend that to cynic, and then perhaps find with chagrin that his notion of a cynic is about as nearly correct, though not nearly so definite, as that of the East Sider who told teacher, "A cyn-ic is what you wash dishes in."

Talking unguardedly about Shakespeare or Balzac or Walt Whitman is a certain way to bring out the most bizarre notions of what constitutes morality and immorality in literature. A girl whom Freud would have delighted to diagnose thought Whitman "terrible." She had read over and over certain well-advertised naughty poems and had "merely skimmed" "When Lilacs Last in the Door-Yard Bloomed" and "Pioneers, O Pioneers." When she added that Chaucer was "just plain nasty," and capped the climax by pronouncing Poe "too realistic," there seemed nothing to say to her that would have been polite or intelligible. This young woman was not graduated. Had she done well in the reading discussions she might have gained enough "honor points" to slip by; but then, if she had learned as a sophomore how to read, she would have been in no distress for honor points.

I have not yet mentioned one of the major virtues of these discussions between students and faculty. They offer unique opportunities

to get acquainted. One may learn more of the mental quality of a student in an hour like this than he might discover in a whole year of formal classroom contacts. But the illumination one gets on students who come as complete strangers—and even in small colleges to-day no instructor is likely to know more than half the juniors and seniors—almost always proves of mutual interest and delight. Each instructor thus comes to know with some intimacy five or six ultimate alumni whom he would never otherwise have had even a bowing acquaintance with.

One final remark. This reading project is supplying in its limited sphere one vital cultural deficiency of our age—in fact, a deficiency of every “modern” age. It is forging a link with the past, proving a conservator for these individuals of many fine things that have previously been dismissed as insignificant to the twentieth century. Plato and Æschylus, Piers Plowman and More’s Utopia, Lucretius, Epictetus and Lao-Tzu’s Tao Te Ching were read by none of the students six years ago; now a few, a growing few, are finding a lasting joy in them. The list of one hundred was made without any thought of definite chronological distribution; but I find that thirty-seven, or slightly more than one-third, were written before 1800; sixty-three after 1800. I have charted the total readings of the current juniors and seniors, and have been surprised to observe that almost exactly one third of the books read are the ancients. Perhaps that is not the full proportion that the ancients deserve, but the fault may be laid to the list; we have been too timid in our advocacy of indubitable classics. Apparently the students have no unalterable antipathy to a book more than a hundred years old.

I do not know whether people can ever succeed in both reading and riding at the same time. An ancient sophist proved there could be no motion, for a thing must be either where it is or where it is not; and since it is equally absurd to think of a thing moving where it is and where it is not, it must always remain stationary. He lived before the gas age. Now he might have observed that a nation of riders, always going somewhere else, are *never* where they are; but always where they are not. For we live in our minds, or nowhere; and our minds are always somewhere else. Reading requires a harbor anchorage. I think after all I shall defer a little longer joining that vast army of uneasy spirits invoked by the genius of Detroit and engaged in living where they are not.

The old trivium of the R’s, Reading and ’Riting and ’Rithmetic, has given way to the new trivium, Reeling and Riding and Picture Shows. A static quality was inherent in the three R’s, while movement is all in

the new prescription. It is likely that every age will continue to try to square the circle, to eat its cake and have it, too, and to discover the secret of perpetual motion. Ours has come near to the last; so near that it would be expecting miracle on miracle to hope that it can go on riding and continue to read.

There is a practical necessity for creative reading. Except by learning to swim we cannot hope to survive much longer the ever-swelling rivers of printers' ink.

INVOCATION

As silent
As the sun steals into a morning sky,
At dawning;
As soothing
As the breeze blowing through tops of forest trees,
At springtide;
As patient
As a child's fingers about some fast closed door,
At questing;
As softly
As the stars shine in a summer sky,
At eventide;
So is ever
Thy coming, O our Father, into the presence of
Thy children.

HENRY CHAR. SUTER.

Westerly, R. I.

THE BIBLE AND EXPERIENCE

JOSEPH B. MATTHEWS

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AUTHORITARIANISM has by no means conceded the victory of empiricism, but experience is *coming* into its own in many fields. The brilliant achievements of our material civilization have convinced us that an *uncritical* acceptance of the past, with its ways of doing and thinking, is the greatest obstruction to progress. The leader who most completely captivates our imagination is he who takes the materials of life which lie at hand and puts them together in new ways or turns them to new and worthy purposes.

The *facts* of life, which come into the stream of thought through the channels of experience, hold the greatest interest for us. We are not so much interested (to change the figure) in the mental gymnastics that exercised the minds of purely speculative thinkers of the past. The chemist with his test tube, the biologist with his microscope, the psychologist tabulating every minute reaction of the physical organism, the historian scrutinizing his faded manuscripts—these have largely displaced the speculative philosopher who constructed his vast system, like an inverted pyramid, upon insufficient data. In the physical sciences we are irrevocably committed to a process of experiential truth-finding; in the social sciences we are on friendly terms with the method; and in religion a good beginning has been made for an empirically tested faith and order.

I

Religion may be dogmatic, empirical, or visionary, according to its main emphasis—whether upon its citizenship in the past, the present, or the future. When it lives primarily in the past it is dogmatic and reigns with the scepter of authoritarianism. When it dreams overmuch of the future it is visionary and rests upon its eschatologies. When it holds to the immediacy and urgency of the present task it is empirical and works with the tools of science.

Revelation belongs essentially to an empirically minded religion. It follows that we do not look for revelation in the sphere of priestcraft, for the priest at his best is no more than the conserving force in religion. Revelation is found in the work of the prophet who is both critical and creative. In a static religion the priest is enough; in a progressive religion, characterized by fresh revelations in every generation, we must add

to the conserving work of the priest the criticism and creativity of the prophet.

When one recalls the *high* points of revelation in the Bible he is apt to become aware that he is thinking of situations in which the prophet is dominant. This is because the prophet, of all biblical figures, was the most empirically minded. Even if we think of the prophets as the *ethical pioneers* of religion, we must remember that ethical pioneering is just another way of describing the critical-creative activity in religion. They subjected contemporary life to a thorough re-evaluation and challenged it with the new revelation.

This critical faculty which is inseparable from a growing religion made its possessors, the prophets, into the despised nonconformists of their day. Their lives constitute a tale of heroic nonconformity that is read and re-read by generations of pious hyper-conformists on whom the whole significance of prophecy is lost. Holding always to the realities of experience, the prophets developed the *capacity for criticism*. Black was not white to them, nor darkness light. Their *basis for criticism* was the creatively handled elements of experience which we call their revelation. They brought no shallow conceptions of God and religion to the task of criticism. They possessed the *courage for criticism*, without which their capacity for criticism would have remained undeveloped and their basis for criticism unknown, for they often found themselves opposed by powers of state, religion, and popular majorities. To all this they added that ennobling quality which may be called the *faith of criticism*. They did not smash popular idols for the amusement it afforded them; they held the faith that sometime, somewhere, somehow their criticism would make for a more righteous order.

We could not have thought of the prophets as mere predictors or detached visionaries who ignored their living, throbbing present if we had understood their empirical approach to life and religion. These men of ancient Israel did deal with the future, but only in the same sense and in the same degree that the average alert preacher of to-day is interested in the predictive function of the ministry of religion.

But, whatever the prophets lacked in clairvoyant powers to *see* across the ages, they did not lack in the more truly prophetic power to *speak* across the ages and to all ages. With religion's acute awareness of the ethical problem in modern life, it was inevitable that the prophets of Israel should be the objects of a new interest. Religion's ethical pioneers *must* have a word of wisdom for any generation that sees its deepest need in terms of ethically adjusted human relationships. The prophetic word of the past kindles the prophetic urge of the present.

In approaching the Bible to investigate the relationship between experience and revelation, it is necessary to discard the worthless classification of the books—especially of the Old Testament—which was learned in Sunday school. That classification specified, I believe, Law, History, Prophecy, Poetry, and Wisdom. It is worthless because it ignores the fact that the sublimest poetry of the Old Testament was written by the prophets, that parts of the Law, History, and Wisdom are truly prophetic (Job, as we shall see later), and that some of the Prophecy is unprophetic (Obadiah, for example), and that some of the Wisdom is not wise, but altogether otherwise (Ecclesiastes 9. 4, 5, for example).

Both in the Bible and out of it, it is the prophet who understands contemporary experience, who fashions his message in the light of that experience, who aims to correct and enrich the experience of his contemporaries, and who becomes the "spokesman," therefore, of the God who is immanent in human experience rather than the oracle of some transcendental deity.

II

Open the Bible to the highest reaches of revelation and you will find the writers in most intimate contact with contemporary life. It was in the stress of moral struggle rather than in the calm of intellectualism, that men of the Bible rose to their clearest and noblest thought about God and life.

More than twenty-five centuries ago a shepherd from the wilderness of Tekoa trudged wearily into the town of Bethel, principal shrine and market place of the kingdom of Israel. With his wide-open eyes he saw corruption permeating every phase of the nation's life—social, commercial, political, and religious. He found men who were devotedly religious and at the same time unconcerned about the simplest demands of social justice. Merchants put such prices upon shoes that the poor were held in economic bondage. The luxury class lived "with never a thought for the bleeding wounds of the nation."

Amos grew hot with indignation at the wrong of it. He attempted no carefully worked out doctrine of God, but in the light of the fire of his indignation his conception of God was illuminated beyond that of all his predecessors. In his burning indictments of social maladjustments we glimpse an ethical God. The worship of God and the practice of social righteousness were joined together indissolubly by this herdsman of Tekoa. It was an epoch-making union. But it was not in the solitude of his wilderness leisure that Amos studiously formulated the conception of an ethical God. It was in the noise and smell of an Oriental market-

place, thinking upon the price of shoes, that the revelation of an ethical God flowed through the deeply cut channels of Amos' experience.

The revelation which reached the world through the experience of Amos stands in striking contrast to that which was given by his contemporary, Hosea . . . A broken home and a broken heart! Love in pursuit, and forgiveness at last triumphant! Then a burst of light and a prophet was born! Such is the story—stranger indeed than fiction—of Hosea, the prophet of loving-kindness. "I will betroth thee unto me forever," and "I will heal all your backslidings," said the God of Hosea. The revelation of a loving God flowed through the channel of Hosea's domestic tragedy. Amos did not give us that revelation, for the simple reason that he was a stranger to the experience through which it came. Neither Amos nor Hosea represents the whole stream of divine truth, but each was tributary to it according to his critical-creative handling of experience.

• Thus Amos and Hosea stood hand in hand at the dawn of literary prophecy, giving little heed to established customs but entering deeply into the life of the age. In the next century—the seventh—an even greater seer, Jeremiah, wrought still more greatly with the experiences of his day.

Like his illustrious predecessors, Jeremiah was made to feel that he was hopelessly out of step with the well-regimented thinking of his day. "Alas, my mother!" he cried, "you have borne me to clash and quarrel with all the world." Only in an advanced stage of society do men freely and gladly allow diversity of belief, or countenance innovations in conduct. At any rate, among the Israelites of the seventh century excommunication was the penalty of nonconformity.

Early in Jeremiah's public life there were passionate reformers demanding standardization of religion. The movement found sanction in the Code of Deuteronomy, which called for the centralization of worship in Jerusalem. "One God—one nation—one temple—one law"—such was the logic and the program of the standardizers of the Josiah Reformation.

Religion had always been a matter of the nation as a whole. Jahweh's promises were to the nation. His guidance was for Israel, the nation. The triumphs and defeats of the nation were his concern. It was chiefly in terms of the nation that the great prophets of the eighth century had expressed their social ideal.

But to Jeremiah, astute observer of contemporary movements, there came a vision of rapidly approaching destruction for the nation. The rising power of Nebuchadrezzar in the East meant the speedy downfall of the little kingdom of Judah. With the nation scattered in exile, the

Temple in ruins, Jerusalem plowed as a field, and the Law impossible of observance under such conditions, what was to become of the religion of Jahweh's nation? That was the problem born in the critical experiences of Jeremiah's day, and of all the men of that day it was seen by him alone. Obviously, religion must have new associations; it must be linked with some smaller unit than the nation—that is, if religion was to survive the destruction of the nation.

In this instance, as so often happens, the nation's extremity was the prophet's opportunity and God's. *The individual* was Jeremiah's answer to the problem. To us who have grown accustomed to the importance of the individual, this solution may seem trivial enough, but let us remember that, when disaster threatened the continued existence of the religion of Jahweh, it was Jeremiah who gathered up its noblest ideals and ideas and set them upon the altar of the *individual* heart.

With the disappearance of the sanctions of the old national solidarity, a new and compelling motive must be found to supplant them in the control of the individual. Jeremiah had lived through a reformation in which the *authoritarianism* of the written law had been relied upon to bring the people into line with Jahweh's will. If he ever shared the hopes of that reformation, he experienced disillusionment, for its authoritarianism proved ineffective for the moral regeneration of the people.

Rising out of the disillusionment which followed the reformation under Josiah, and pushing aside the despair which seized other witnesses of the nation's tragedy, Jeremiah gave utterance to the highest ideal ever expressed by Hebrew prophecy:

"Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: *I will put my law in their inward parts, and in their heart will I write it.*"

Thus emerged the individual as the new unit in religion; and thus appeared the new motive governing the conduct of men: the spiritual ideal, graven not upon tablets of stone, but written upon the consciences of men.

Jeremiah's creative handling of this experience was epochal; for while his conception did not find immediate and lasting acceptance among men, it was launched upon a course which brings it ever nearer realization in human society. Democracy has made destructive inroads upon the doctrine of the divine authority of churches no less than upon the divine right of kings. No age ever knew better than this one that the final seat of authority lies within the individual man whose cordial consent must be

won before any ideal is truly at home in society. It is the profound discovery that *moral* government is established through the *educative* rather than *legislative* process. Not a revolt against all law, but against the ineffectiveness of that form of law which does not go for its sanctions to the intelligent approval of men.

For our final illustration from the Old Testament, we turn to the book of Job. Nowhere is experience more effectively used as a weapon with which to put to rout unfounded dogmas than in the book of Job. Job is mistakenly famed for his patience, but he is one of the boldest creations of all literature—bold because he challenged in the name of experience every voice of authority recognized by his contemporaries.

Eliphaz, Bildad and Zophar contended that Job's suffering was indisputable evidence of his guilt. That was the orthodox view of the matter, and any experiential evidence to the contrary was of no importance. Job's three "friends" supported their orthodoxy with the three means of revelation accepted by the religious men of the day. Eliphaz had had visions in the night through which he received transcendental knowledge on the point at issue. Bildad appealed to the traditions of the fathers, traditions which were hoary with age long before Job was born, and therefore above critical examination. Zophar maintained implicit faith in transcendental wisdom, refusing to consider any facts which undermined the established viewpoint.

Clothed with the authority of his own experience alone, Job refused to be cowed into a capitulation to orthodoxy. He insisted that the dogmas must surrender to the facts of experience. Authoritarianism met empiricism and was vanquished.

III

Theology has made of the doctrine of the Incarnation a mystical puzzle, but in the New Testament the writers were simply trying to say that within the limits of a genuine human experience they had found God.

Following the New Testament, we give up the fruitless quest for a transcendental deity and turn to the God who is immanent in human experience. If God cannot be found there, he cannot be found anywhere. No meaningful conception of God can be constructed in terms of non-experience. When we look, then, for the most significant materials of experience, we find ourselves unable to think anything higher than the personal. The most important element of experience is not that we live in a civilization of machines but in a society of persons. Consequently, our conception of reality must take account of the personal above all other types of experience. When we turn to search for the highest

expression of the personal our quest brings us to Jesus of Nazareth. His life is the story of God told in the language of human experience.

It has been one of the greatest ironies of history that the Bible, a record of heroic experience, has been made the norm of an authoritarianism which ignored or tried to set limits to the ongoing experience of the race. The Bible can remain a vital document for religion, not as we use its materials for the construction of dogmas, but as we reproduce and build upon its permanently valid experiences.

As a problem in sources the resurrection of Jesus will continue to have interest for some, but as far as religion is concerned the resurrection is important only as it touches present-day experience. What happened on Easter morning loses its religious importance if we are finally unable to break the seal of Caesar and roll away the stone which blocks the entry of Christ into much of modern life. No vital significance can attach to the experience of Peter and Thomas in those days which followed the Crucifixion if we are finally powerless to break down those imprisoning forces which keep the Spirit of Christ out of the contacts of the nations.

FRIENDSHIPS

LIKE shadowy forms at twilight
In a misty, scented garden. . . .
We steal through life.

We choose our friends instinctively. . . .
Like flowers. . . .
Not for their scarlet loveliness,
If that be passion's hue,
But rather for the exotic fragrance
Of an understanding Soul
That haunts us with its perfume
When life is done.

MARY LOUISE REED.

Detroit, Mich.

RECENT RADICAL CRITICISM AND THE FOURTH GOSPEL

JOHN ALFRED FAULKNER

Madison, N. J.

It is well known that in his later years an eminent Oxford canon and professor became so very "liberal" in his views that his friends did not know what extreme position his next book or article might set forth. The results of a lifetime of study appeared to be put in jeopardy by the receipt of the newest pamphlet from young German rationalists. Now an open mind, an unprejudiced search for truth, is both a solemn duty and a high joy. But such candor is consistent with discrimination, reserve of judgment, calm weighing of evidence and a searching test of new theories. But this widespread hospitality to continental radicals, in some cases springing from divorce from Christian experience and work, in others to theological presupposition or prejudice, in others to alleged difficulties in older views, has infected a large number of Anglicans of the very broad school, like Rashdall, Percy Gardner, Burkitt, H. L. Jackson, and this has gone beyond their circle to their fellow students or disciples in other churches, like Moffatt, E. F. Scott, Peake, etc. These and other writers have in recent years concentrated their fire in John's Gospel. It occurred to me that it would be both interesting and valuable, especially to young ministers, to have their points first set forth and then tested.

Modern research has shown (say they) that the author of the book of Revelation was not the same as the author of the fourth Gospel, and that the author of the Epistles and Gospel of John was probably one and the same, though there is the difficulty that the author of the Second and Third Epistles is called elder, which was not a sufficiently high name for an apostle. There are difficulties in believing that the apostle John wrote the Gospel. We know that the date of the Gospel is about 90-110. John was too old at that time. The Gospel is too great a creation for a man 90 or 100 years old. Then we know that the other Gospels do not reveal John as a man of any genius. His remarks are not striking, sometimes not Christian. In the Acts he is the understudy of Peter, and the last seen of him is where he chooses to be the apostle to the circumcision—no preparation for writing a Gospel like the fourth. Nor if he wrote it would he make the boastful claim to be the disciple whom Jesus loved. Nor would he have a house in Jerusalem, nor stand in any relation to the high

priest. Who, then, wrote it? Probably John the Elder. There was another John living at Ephesus, the pupil of John the Apostle. Between 50 and 100 that city was becoming the seat of syncretistic movements in religion and philosophy, infiltrations of mystery religions, Egyptian cults, Alexandrian philosophy, a John the Baptist cult, etc. This pupil of John, reflecting on these conditions, longed to show this seething world that in Christ there was the satisfaction of the longings of the soul, that he was greater and better than these other religions. So the writer reconstructed Christ into a lofty genius to meet the needs of the Ephesian world of the last part of the first century.

There was also much symbolism in that world. Origen was full of it. The fourth Gospel probably is often to be interpreted symbolically, not literally. When it says "on the tenth day," that is to be taken only as a figure, or in deep religious inner meaning. So names like Nathanael. The Gospel is a kind of spiritual history in symbolic garb. So too in regard to the words, speeches and prayers in the Gospel. These are not to be taken as actually given or spoken, but as the product of the deep religious genius of the writer. It was the custom of ancient writers to invent the speeches of their heroes, and this is done also in the Old Testament. So the words of Christ in the fourth Gospel are not really his, but are the inspired creations of the writer as a spokesman of Christ to the needs of his age at Ephesus. At first he proclaims a high eucharistic doctrine (John 6), but later, finding the trend in that direction all too emphatic in the church, he eliminated all reference to the founding of the Lord's Supper, not wishing to encourage a growth too sensuous and sacerdotal for his spiritual nature. The fourth Gospel was a great composition, full of high genius of a deeply religious nature, inspired in a sense by Christ in heaven, the work probably of John the Elder, the pupil of John the apostle, who was too narrow and too Jewish for such a brilliant piece.

Some very interesting points are made here.

1. The word elder may not be honorable enough for an apostle. Peter thought differently, as he classifies himself as an elder (1 Pet. 5.1). In fact, the thought of something especially high in the apostles' office is a Catholic evolution. It did not exist in apostolic times. Apostles were honored, of course, as those who had seen the Lord, and their missionary work necessarily imposed initiative, but they had no prelatic functions whatever, freely advised with both laymen and fellow elders, and associated other workers as on an equality with themselves. An apostle could well call himself elder, and the office both among Jews and Christians was sufficiently esteemed that

he could fittingly call himself *the* elder. It was the highest office in the church, for the apostle was not an office at all, but an undefined and general honor due to relation to the Lord. Besides this, it might readily happen that on account of his age and services John was given as a token of reverence and use the title of The Elder.

2. The fourth Gospel (A. D. 90-110) is too great for an old man to write. But we do not know that John was twenty or twenty-five when he was called. At that time in the Orient men matured earlier and kept their maturity later than with us. John might easily have been only fifteen when he was called, which would have been equal to twenty with us. That would make him about seventy-seven at A. D. 90. At seventy-seven Wesley was in full intellectual vigor, and between seventy-seven and eighty-seven and beyond superb literary and spiritual achievements have been accomplished. Our own Dr. Miley was eighty-one when he published his Systematic Theology, and even at a much more advanced age it is usually not the spiritual faculties which fail, but the physical. Nor do we know when the Gospel was written, whether before A. D. 90 or later.

3. In the Gospels John does not show any striking characteristics which presage the genius capable of the fourth Gospel. Very true. He was young, ardent, sympathetic, loving, sometimes reticent, sometimes ambitious, and not much is said. But he could grow. Shakespeare gave no promise of the greatest genius of the world, and other men of light and leading were laughing stocks in earlier years. "It is improbable that John knew the high priest at Jerusalem and owned a house there." Well, I could point out a score of equally "improbable" facts in the lives of Wesley and Luther. One cannot press *a priori* reasoning too much on the field of history. "John belonged to the party of the circumcision in Acts." But he was teachable to the light of Providence and cordially supported Paul. And with all the universalism of John's Gospel, it is saturated through and through with the atmosphere of Judaism, and could no more be written by an Ephesian Gentile than the Iliad by an Indian pundit, nor even by an Ephesian Jew Christian who was not thoroughly at home in Palestine. Such a Jew Christian in Asia Minor A. D. 90 was a most rare bird.

4. The Gospel was written probably by so-called John the Elder, not John the Apostle—this over against the two suppositions that these were one and the same, or that they were different, but that it was the apostle who wrote the Gospel. In a famous passage the church historian Eusebius (about 320) quotes (*H. E.* 3. 39) from a lost book of Papias, bishop of Hierapolis, in Phrygia, who tried to find out all the information he could concerning Jesus, and about 130 wrote a book,

An Interpretation of the Sayings of the Lord. Papias says: "If I met with any one who had been a follower of the elders anywhere, I asked him carefully as to the words (or speeches) of the elders [Papias seems to use the word elders sometimes of the apostles and sometimes of the learners or friends of the apostles]: what Andrew or what Peter said, or what Philip, or what Thomas or James, or what John or Matthew, or any other of the disciples of the Lord; what Aristion, and the elder John, the disciples of the Lord, say. For I do not think I derived as much pleasure from books as from the living voice of those that are still surviving." If the text is not corrupt, I agree with Harnack that the more natural supposition is two Johns. Other scholars are not so certain. Haussleiter (in *Theol. Lit.-blatt*, 1896, 465-8) says that the opposition is not between apostles and not apostles, as Eusebius imagines (who wants to pack upon the shoulders of an unknown John the authorship of the book of Revelation, which he does not care for), but between the aorist said (εἶπεν) and the present say (λέγουσιν). The word disciples is not in first instance a distinguishing word. The word elders is an honorary designation of the apostles, as Rufinus sees when he translated Eusebius into Latin. A little farther on in the same chapter (§ 7) Eusebius uses apostles where he formerly used elders (one, παρηκολου θηκώς τοῖς πρεσβυτέροις, the other, παρηκολου θηκώς τοῖς ἀποστόλοις). The distinction lies not in the names in the two half sentences, but in the two names of the second half sentence, Aristion and John. Both of these are disciples of the Lord, but the honor-name elder, which previously was given to apostles, to Andrew, to Peter, etc., only John now receives. The elder John is the apostle John. That is the witness of the sentence, says Haussleiter, when one lets it interpret itself. (He says also that this passage shows the frailty of the notice alleged to spring from Papias, according to which the apostle John and his brother James were both killed by the Jews. Besides, the elder or apostle John was not only the contemporary of Papias, but, as appears from other passages, his teacher.) Consequently the name John in the first half sentence is a gloss. And then Professor Haussleiter goes on to give reasons why he believes it an interpolation, but I have not space for his points.

Blass agrees that elder here means apostle, and that therefore Eusebius (and everybody else who has followed him) mistook Papias as indicating two Johns (*Papias bei Eusebius*, in *Beiträge z. Förderung, chr. Theologie*, xi. H. 2, 1907, see *Theol. Lit.-blatt*, 1907, 533). Zahn agrees so far as to believe that Papias refers to only one John, but thinks he refers to that one twice in the passage.

Eusebius' offense at the Apocalypse and his desire therefore to relieve the apostle of any responsibility for it leads him to grab at anything that may help him to another John. Not only the statement of Papias makes him think that there may be another one, but he has heard "that there were two tombs at Ephesus, each of which, even at the present day, is called John's" (3. 39, 6). It is to smile! No doubt there were several Johns in Ephesus, and perhaps tombs too. Dionysius of Alexandria (about 240), who, like a true Alexandrian, also stumbled at the book of Revelation, is quoted by Eusebius as saying: "But I think that he (author of Revelation) was some other one of those in Asia, as they say that there are two monuments in Ephesus, each bearing the name of John" (7. 25, 16), though he does not say anything about any special John except the apostle. He knows no double to him. "All talk grows in the mouth of a repeater," says Haussleiter. "It was reserved to the lively fantasy of Eusebius pursuing a distinct object to unite the groundless supposition of Dionysius with the account which he first read in the meanwhile glossed (interpolated) Papias of a second John. He (Eusebius) now knows immediately that in the second tomb of Dionysius the *elder* John lies, the presumable author of the Apocalypse. He cites the ghost and sends it round in the world as a spectral shape. Since then John the Elder goes round. It is time that we allowed it its deserved peace in the grave at Ephesus" (*Theol. Litt.-blatt*, 1896, 468). Or, in American slang, let us call Eusebius' bluff.

I might say that Jerome (early fifth century) repeats the rumor (*De. Vir. Ill.* 9), but adds that some regard both monuments as of one John the apostle, and Zahn claims that there were churches built in Ephesus in memory of the apostle, one outside the walls where he was buried and another inside where he resided—two monuments to the one John. See McGiffert's *Eusebius*, p. 171, note 13.

To me it is a matter of no moment whether there were two Johns or a hundred. But it is only fair when critics seize hold of the ghost-like John the Elder as the second John, who probably wrote the Gospel, to say that historical criticism leaves them the frailest evidence, as neither Papias nor Eusebius nor other ancient witness ever connected our Gospel with any John except our apostle.

5. The fourth Gospel reflects the intellectual stirrings of Ephesus in the last part of the first century. It is too philosophical and profound to be written by John; its "theological crowds," its disputative Christ, argue a later date and a deeper author. Well, the Gospel is deep, but it is clear, and the far vistas are through all the New Testament, and you would have to cut out numerous "Johannine" passages

in the first three Gospels and in the Epistles. But it is easy to exaggerate the philosophical aspects of the Gospel. Omit the prologue and begin to read the Gospel through. Mark every passage that puzzles you as metaphysical, Platonic, Aristotelian, Stoic, Mithraic, Egyptian, etc. You will not mark one. The Gospel runs on in a current in which every Jew and Christian would feel at home. It is Jewish through and through, a paradox, yet a divine one. You have read the synoptic Gospels and you notice the profound difference, but those Gospels have acquainted you with a Christ so manysided and illuminating, so strong and so divine, that the difference seems the most natural thing in the world. You say, the Christ of Mark must have had reserves; he is not all there; there are other sides. When you read John you are not only not surprised, but you say, I knew there was more grace and glory yet. But one thing does not happen. You are not perplexed with Greek or Oriental speculation. The talks and discourses of Christ with Jews grow out of actual circumstances, and though they use images and figures and symbols these are such as every Jew ought to be familiar with, and when opponents express surprise at some bold simile (eating my flesh), you know they are camouflaging and finding a pretext, and that the same expression in their own writings would cause no trouble. The harmony of a Gospel like John's, so beautiful, so tender, so deep and yet so simple, so spiritual and yet so historical and bound to the real doings in Palestine, published so late and yet having the atmosphere and feeling of a contemporary of Jesus—I say that this harmony of John with the other Gospels and with the Epistles of Paul is one of the divinest things about the New Testament. The recent Oxford radical waiting for the latest pamphlet from Germany, keeping his Christianity in flux until it can be precipitated by a new theory excogitated by himself or by some *privatdozent* in Göttingen, has no feeling for this, though it lies clear as day on the text of the Testament. The real peculiarity of the Gospel is not its "philosophy," in which it is strikingly deficient for an author who had lived in an Oriental Greek city for many years, but is, as B. Weiss says (*Introd. to N. T.*, ii 362), "the mysticism common to it with the Johannine Epistles, but which unless misinterpreted in a spiritualistic sense is nowhere at variance with its Old Testament ground work; on the contrary, though certainly accruing to the apostle from the new knowledge he had found in Christ, it can be rightly understood and estimated in its combination with Old Testament fundamental views."

As to the prologue, J. Rendel Harris has shown that it springs not from an Alexandrian or philosophical background, but from Jewish.

See his *Origin and Prologue of the Fourth Gospel*, 1918. Even so "advanced" a thinker as Harnack acknowledges that it is "clear that specifically Hellenic ideas form the presuppositions neither of the Gospel itself, nor of the most important New Testament writings." So far as an earlier mode of thought did influence the New Testament, he says that the latter is "determined by the spirit of the Old Testament (Psalms and Prophets) and Judaism" (*Hist. Dogma*, i. 48 note. See my discussion of fourth Gospel in *Modernism and the Christian Faith*, 2 ed. 1922, 105-9). But I see no reason why the prologue should not also be an answer to heathen speculation, even if its main source was nearer home. Perhaps it is as Professor James Drummond says: "In the doctrine of the Logos the evangelist seems to place himself between Jews and Greeks, and to appropriate a common term as the expression of a uniting faith. It is as though he said, You Greeks behold in Christ the consummate Reason, that Reason of which I have so often heard you speak, which dwells eternally with God, and in which you have seen the divine basis of the universe and the indwelling light of man. You Jews behold in him that Word of God which spake to your fathers and was handed down in your Scriptures, but for you who believe is no longer inscribed on tables of stone or of parchment but of flesh" (*Fourth Gospel*, 418. See also the statement in the scholarly study of the Rev. J. S. Johnston, *The Philosophy of the Fourth Gospel: a Study of the Logos Doctrine*, S. P. C. K. 1909, 101-3).

We must remember, too, that the gospel of Christ was not a hot-house plant, but in the world and in a real sense of the world. It had to direct its message, and that meant shape its message, to the needs of the age. And it was a living thing and not a dead monument, and therefore responded to the tendencies of the times. All the Gospels, not alone John's, were a response to an actual environment, and in their setting, content, and putting, reflected their age and its need. All that is required is that this response should not change that Gospel into another thing, or falsify the words and deeds of its founder. If in the four Gospels He still appears, his words and his deeds, if in essential matters he is truthfully reproduced, that is all that is necessary; and from the analogy of history it is all that God will grant. The sun is not perfect, but it answers God's purpose. John's Gospel is almost miraculously free from contemporary echoes, from infiltration of ancient heathen ideas, and yet it had its message to its own age among both Jew and Greek, and so it is as it is.

6. The idea that the Gospel is a big piece of symbolism is wrecked on the matter-of-fact and soberness and commonplace realities of its

historical narrative. If John's account of the cleansing of the Temple is not intended to be historical but symbolic, so is Mark's; if his long account of the trial, crucifixion, etc., is symbolic only, so is that of each of the other evangelists. You cannot foist away John's narrative into a cloudbank of picture without treating in the same way the whole New Testament. Because Origen in Alexandria at about 230 interpreted certain things in Scripture allegorically we need not attribute the symbolic intention to John or to anyone else in telling the ordinary or extraordinary incidents of Christ's life. Our results along that road at Ephesus at about 90 would be the most fantastic creations of arbitrary subjectivity, and God knows radical criticism has favored us with enough of that already. This does not mean that John has not a specially keen appreciation of his Lord's figurative language, and vivid memory of it. The figures or symbols in the Capernaum conversations and in the marvelous Jerusalem discourses he saw into, remembered and so recorded, though they were beyond the literary scope—perhaps the capacity—of the other evangelists. Orientals like stories, parables, figures, symbols, and if church expositors had always remembered that they would not have changed the vivid realism of Christ's emphasis on the necessity of personal appropriation of him by faith (John 6) into a Lord's Supper discourse, one of the falsest and most ominous misinterpretations of Jesus ever known in history.

7. Finally, the discourses in John Gospel are not intended as actually spoken, but are the communings and inspirations and imaginings of the devout author, as to what Christ might have said or might say now to human needs. In regard to the words of Christ in all the Gospels, it is true that we should not look for as accurate as possible reproductions deliberately made, as I sometimes write down after reaching my library a Drew address to which I have just listened, much less a stenographic report. All we can ask is that the content of the words of the Lord should be given in substance as he said them. That we really have them thus may be fairly inferred. (a) The speeches of Christ are of such a peculiarly pungent and original kind that they are impossible of invention. They have an unmistakable stamp of honesty or of first-handedness. They are either original or they are the invention of a genius far greater than Jesus himself. This is as true of the fourth Gospel as of the first three, in fact more so; because there is nothing in those as original, as beautiful, as searching, as profound and yet as charming, as those in John. (b) A comparison of the words of Jesus on the same topic or occasion in the different Gospels leaves the impression that they have been recorded with substantial accuracy. And

those that are reported only once give us the feeling of being a native product of Jesus. We can't check up the parable of the Prodigal Son from Mark or Matthew, but is there need? (c) It is a commonplace that the writers of the Gospels give every evidence of trustworthiness. On the surface they are too honest to deceive, and they are not smart enough to deceive if they wanted to. Each, of course, has his own plan or method, and he reproduces his material accordingly, but there is a unanimity of result unparalleled in history. (d) The Oriental memory is much more tenacious than ours, and is capable of feats which seem miraculous. Islam experts are agreed that the speeches or prophecies of and to Mohammed are reproduced in the Koran essentially as they were given. (e) All this without bringing in the aid of God's Spirit. Our Lord is represented in John as telling the disciples that the Spirit would help their memory in the recalling of Jesus' words. Though the Gospel seems to evince that, yet I make no claim. Whether God made the sun or not, we know that it shines, because we see its light. Whether he inspired the Gospels or not, we know that his truth shines from its pages with divine power, because we know and feel it and see its effects. Anyhow, if there is any Holy Spirit of God we are confident that he couldn't be doing anything more important than giving any necessary help that he saw fit to the biographers of Jesus. From these five considerations we may fairly conclude that Christ has not been misrepresented in the Gospels.

But that leaves a wide margin for adjustment and adaptation of our Lord's speeches to the literary purpose of the writer, though it does not leave a chance for an invention of them after the pattern of Thucydides and ancient historians. The evangelists had no classical training; they knew nothing of the methods of Greek historians; and even if they had known these methods their simplicity and gravity of intention, their solemnity of bearing before that Sacred Personality, their reverence before that sweet yet awful memory, would have made psychologically impossible the making up of the speeches of Christ, and their actual purpose in their mission work would have made such making up historically impossible. See Luke 1. 1-4. We may say, then, on the one hand, that the discourses in John are not withdrawn from the writer's own method and thought and spiritual illumination; that they may have been used and shaped by his own personality; that they may have been adapted to his missionary and teaching purpose; that they may have been possibly added to by his own reflections, as some think in 12. 44-50, or allowed to slide into his own continuation, as perhaps in 3. 19-21; and, on the other, that the discourses reveal themselves by

their inner divine power, intellectual and spiritual light and glory, to be original and in substance (probably often even in words) honestly reproduced.

This is all the more apparent when we remember that John carefully distinguished at times his own reflections from the words of Jesus: there are ideas in the prologue and in the first Epistle which find no echo in the Master, and, conversely, there are ideas in the latter which John himself has not used; he sometimes stops after quoting Jesus and adds his interpretation of the words (for instance, 7. 39; 12. 33); he refers to memory bringing up and explaining the words of Jesus (2. 22); and perhaps those words in 14. 26 are an indirect justification of his own Gospel.

John would have many occasions to tell the Christians the words and deeds of Jesus; he would have early promptings both from his own heart and the pleadings of Christians to write down those words and deeds; so that it is likely that what we have in the fourth Gospel is the last edition of many previous manuscripts of his own. The earliest may have gone back to his recent memory of Jesus.

We can easily exaggerate the "theological crowds" which in this Gospel dispute with Jesus. All we know is that "the Jews," "the multitude," threw out words and questions, but the more intelligent among them, like scribes and priests, would be spokesmen. Still it is true that the rank and file of the Jews were the best informed in their religion of any people in ancient times, and religious ("theological") questions were rife among them all. Also the disputes of Jesus in this Gospel grow out of the circumstances, claims, etc., of his own life and out of contemporary agitations, and would never be suggested by the Jews of Ephesus in A. D. 90 and their relations to the Christians (if they had any). Outside of Christ's discourses in the Upper Room, there is no Gospel among the four which is more rooted in the soil of Palestine, more the outgrowth of actual scenes and conditions there at A. D. 30, than this. For some unknown disciple to have reproduced all this between 90 and 100 would necessitate a series of miracles. How can you reproduce an atmosphere and the thousand little touches of reality? If you say God could inspire another as well as the apostle—of course; but if the Spirit is going to inspire the fourth Gospel is it not more rational to believe that that inspiration would be in the line of an historical evolution, a connection between the writer and the Person, and words and deeds which he narrates, so that the latter are authenticated on an actual background, the testimony of the Good Tidings by one who had witnessed and heard them, however as to their expression modified by

the life-long meditations on them by a thinker and a seer—is not this more rational than that the Spirit should pour down from heaven *de novo* the wonderful words and deeds of this Gospel, camouflage them by a thousand contemporary allusions, and then leave the whole result as the Great Deception, the most colossal literary fraud in the history of mankind, besides implicating Him who is the Truth in the “lie that abounds to his glory, the evil that good may come” (see Rom. 3. 7, 8)?

The new critical school feels the difference between the synoptic and the Johannine discourses, and they think the easiest way out of the difficulty is to deny the latter. Is that difficulty insuperable? It is, on three suppositions: (1) If Jesus did not feel that the Galileans needed a simpler Gospel than the Jerusalem priests, and did not have tact and sagacity enough to adapt word and deed to his audience; (2) if he did not choose to follow his own simile of first the grain, then the ear, and then the full grain in the ear; (3) if he had not enough largeness and breadth of heart and of mind, of vision and of knowledge, to speak in its proper time and place the Sermon on the Mount and that beginning, “In my Father’s house are many mansions.” Schleiermacher says somewhere (I quote from memory) that the synoptic Jesus is too commonplace, not original and profound enough to have conquered Oriental and Greek peoples and to have won his place in history. That was one reason why he (even he, think of it! he, the founder of modern “liberal” theology and criticism) believed in the authenticity of John’s Gospel. Well, I don’t agree with Schleiermacher that there are not clear and pure depths as of mountain lakes in the first three Gospels, for there are several reflections of the eternal heavens there; but it is certainly true that the Christ who conquered the world and who still holds the hearts of saints and thinkers in all lands is the Christ of John and not simply of Mark.

No pent-up Utica contracts the powers of great souls. Contrast some of the Dialogues of Plato, read the natural history, and then the metaphysical treatises of Aristotle, Luther on usury and then on Christian Freedom, Sir Isaac Newton on Fluxions and then on Prophecy, Wesley on prices and then on salvation by faith, etc., and then know that the contrast between the Christ of Luke and of John has many parallels as striking. Tennyson was a poet, but he was an expert on physical science; the Rev. C. H. Dodgson wrote *Alice in Wonderland*, but when Queen Victoria, after reading it, sent for his other books, he forwarded in *Trigonometry*. Of course, if there were anything spiritually incompatible between the words of Jesus in Luke and in John, if they were inconsistent and in the nature of the case impossible in one

and the same person (as would be, for instance, Wesley's delivering his own sermons and also those of his contemporary, Hugh Blair), then the case would be different. But in the garden of Christ's soul there could grow both the lily of Luke 15 and the rose of John 14. Or was he less a genius than thousands of his followers?

Some one replies, Well, you have shown reasons why the new Anglican radicalism is on shifty foundations, but how do you know that the apostle John wrote the fourth Gospel? How do we know that Mark wrote the second? He did not put his name to it. Not speaking of internal evidence, the only way we can know is by historical testimony (providing there is otherwise no sufficient objection to what the testimony gives). Everybody acknowledges that at about the year 100 we had four Gospels, of whose authenticity there was no doubt in the church, except later by the gnostic Marcion, who held to Luke alone, and the little sect Alogi, from theological prepossessions, who are said to have ascribed John to—of all persons in the world—Cerinthus! This unanimity continued till the nineteenth century. But the copies were few and expensive, and second-century writers could not be expected to be as familiar with the Gospels as ourselves. But they knew them more or less, and quote them or give echoes of them. By and by they refer to the authors. To John as by some Great Unknown, to some translator or editor of the supposed author as they do to the Epistle to the Hebrews, or to some John II? Even Papias, who (some think) refers also to another John, does not dream of imputing to him the Gospel. Nor does Dionysius, of the "two monuments" fame. There was Polycarp, head presbyter or bishop of Smyrna in Asia Minor. Irenæus, who wrote about 180, was his pupil. He says that Polycarp was instructed by the apostles (3. 3, 4), that he "had relations with John and others who saw the Lord" (in Eusebius, *Hist. Eccl.* 5. 20), and that John, "who had leaned on his (Christ's) breast," published the Gospel while he dwelt in Asia (Iren. 3. 1, 1). Somewhere in the first half of the second century Papias went around to get all the information he could about Christ, the Gospels, etc. We know he got nothing against these facts given by Irenæus, for if he had both Irenæus and Eusebius would have quoted him. The later writers are in the sense of Irenæus, and know of no other author. Now, since there is no reason why John should not have written it and some reasons why he should, and unanimous testimony that he did, the only recourse for an historian is to assume that he did until new historical evidence equally or more cogent is brought forward that he did not. Radical critics and "modern research" have not brought forward this historical evidence up to this year of grace, and it is a safe guess that

they never will. No new light has affected this evidence, except to strengthen it. Tatian's *Diatesseron* swam into the ken of Western scholars in 1880-81, by which it was seen that at about 150 the fourth Gospel was acknowledged and used in the church as divine, on a perfect level with the others. *The Teaching of the Twelve Apostles* became known everywhere in 1884. It probably belongs to 115-125. We cannot say absolutely that it quotes intentionally from the Gospel, though we know that it has provoking similarities of words and expressions, and must have proceeded from a Johannine circle (see Schaff's ed., pp. 89-92). In 1909 J. Rendel Harris published his edition and translation of the Odes of Solomon, discovered near the Tigris apparently in 1907 ("lying on my shelves perhaps for two years"), and belonging to the last part of the first or to the first half of the second century. (Harnack thinks it is Jewish-Christian.) Perhaps it is the most important discovery since the Didache (Teaching), but it has a swing, vitality and first-hand sense of reality that sets it apart from the literature of the second century. It is the most Johannine of all the non-biblical books. "It is when we come to the Gospel and Epistles of John that we find the community of ideas to be most pronounced. We have clear statements that Christ is the Word, that he is before the foundation of the world; that he bestows living water abundantly; that he is the doer of everything; that he stands to his people in the relation of Lover to Beloved: that they love him because he first loved them (I should not have known how to love the Lord, if he had not loved me, Ode 3), that their love to the Christ makes them his friends (Ode 8)."—J. Rendel Harris ed., pp. 74-75. There are remarkable echoes of our Gospel, though there are no direct quotations. "The writer of the Odes of Solomon knew St. John," says Headlam, "as he knew the Psalms. And he is influenced by them in the same way" (*C. Q. R.*, Jan., 1911, 290). But the author writing in the early second century in a Johannine atmosphere and with Johannine echoes ringing in his ears, and with the same mystical aspirations and outlooks, yet is absolutely indifferent to all historical setting and details. Is not the inference near that a like Anonymous writing a gospel after the death of John would also swallow up his history in his mysticism, and that the hundreds of historical data in our Gospel betray the historical John? The Odes have no direct bearing on John's authorship of this Gospel; but so far every new discovery directly or indirectly exalts that Gospel, and that fact makes the presumption that he wrote it even stronger. And when the presumption meets the certainties of the historical testimonies we are not to be blamed for still holding to the church's view in spite of the suppositions and alleged difficulties of the

new radical school. For to an historian one fact is worth a hundred suppositions.

NOTE.—Could I add that when we throw John's Gospel out as a reliable first-hand witness we shall be bound to go farther if we are logical, just as the consistent critic does, from whom I now quote? Is it Luke that is in question? "In numerous details Luke marks the transition from the old Marcan tradition and wording to the conceptions and traditions of the fourth Gospel." Is it Mark? "Mark is not by any means the mere simple narrator. He has a theology which the facts must be expanded, modified and interpreted to suit. His is a deliberate Pauline interpretation of the primitive tradition." The words of Christ in him are as impossible as in John. "It is significant that Jesus in Mark 10. 45 declares that he came to give his life a ransom for many. It is more significant still that the story of the Last Supper has become the story of the institution of the Eucharist by means of the introduction of formulæ which are directly inspired by the Pauline conception of the Eucharist. . . . It is in order to reserve for Paul one of the first places in the kingdom of God that Jesus refuses to grant the request of the sons of Zebedee." What about Q, that lost document from which Matthew and Luke borrowed when they did not borrow from Mark? Here too we lean on a broken reed. "Neither in Mark nor in Q, as Bousset (of Göttingen, who influenced Sanday so much) reminds us, can we be sure that we find the very words of Jesus. Both Q and Mark may often reflect the later thoughts of the community as it attempted to recall and record the words of the Master, crucified and in glory. The gigantic fact of the crucifixion, and what was believed to have happened to the crucified one after his death involuntarily colored and altered a good deal of what he had actually said." Other scholars, more logical and straight-seeing, like Arthur Drews and W. B. Smith, for reasons to them equally cogent, find this half-way house—not only John made up but the other Gospels as well—untenable and run Jesus off the historical field altogether.

SAINT AUGUSTINE, THE MAN

SAINT Augustine! Saint Augustine!
 Child of thy mother's faith and prayer.
 Saved from the paths of vice and sin
 When heart of Ambrose took thee in
 With charity most rare.
 Our souls thy deep "Confessions" win,
 May all who dwell these bounds within
 Build here "God's City" fair.

ALBERT OSBORN.

St. Augustine, Fla.

THE SUPREME COURT OF CHRISTIANITY

EDGAR HURST CHERRINGTON

Delaware, Ohio

A CERTAIN small and unpretentious item of the newspaper is always of particular interest and dignity. It is the announcement of decisions made by the Supreme Court of the United States. Though occupying an obscure place in the paper, and hence easily overlooked, it nevertheless publishes news of such importance as will need no correction in the next issue. Some of these decisions may affirm the judgment of lower courts. Others are reversals of decisions made by federal or State courts in the nation, and such cases are then and there settled rightly and finally by the action of the Supreme Court. When mischievous laws have been enacted by congress or legislature, or when unrighteous interpretations have been made by judges in other courts, we content ourselves by saying, "Just wait. All these measures will be corrected and righted when they reach the highest court in the land."

Many questions pertaining to religious life and faith must find a similar settlement. We are not satisfied with what narrow or prejudiced minds may think or with what unbelieving and speculative thinkers may set forth. Indeed, the historic formulas, resolutions and majority votes of ancient councils or modern synods are not, *per se*, of any comfort or assurance to me. I appeal to the Supreme Court. I appeal great questions of life and destiny to Him who spake as never man spake, who uttered the literature of the Eternal and whose decisions carry final authority. Some are asking, "Can we not have Christianity without Moses?" Others ask, "Can we not have Christianity without Isaiah?" A certain distinguished Oriental teacher inquired, "Well, if we do become Christians, will we have to swallow Paul?" To all these questions and others like them, it is needful to say, with emphasis, that whatsoever and whomsoever may be eliminated, as not being necessary to "essential Christianity," we cannot eliminate Christ and have Christianity remaining. Without the life, death, resurrection and teachings of Jesus Christ, Christianity could not be. I submit, therefore, that what Jesus Christ has said concerning himself, what he has said concerning man, his nature and needs, his life and destiny is final. There is no truth which disagrees with him. There is no authority beyond him. He is the Supreme Court. The first disciples contended with one another about what they considered great matters of the Kingdom. At last they came to him with their

mysteries and disputes and he handed down a famous decision which said, "I am the Way, the Truth and the Life: no man cometh unto the Father but by me."

This great pronouncement, when studied, will disclose the only reliable settlement of questions which are agitating and dividing ministers and congregations to-day. When I was practically lost in a dense thicket in northern Michigan and was battling for every inch of progress, it was most refreshing to suddenly come upon a path which, though but a narrow trail, led me safely and speedily on to the edge of the famous trout brook I was seeking. Our book we call the Bible is a thick old woods with a path in it. That path runs through the histories, the symbols, the allegories, the prophecies, the narratives, Epistles and Revelation, and that path is Christ. In your journey through the Book, if you get into the path, it will lead you to great progressive meanings. But if you wander from the path, you will become tangled up in all kinds of inconsistencies, will derive no profit, and will not arrive anywhere worth while. It was just like Jesus to offer himself to lost men as a roadway, saying, "Walk on me. Tramp on me with your rough feet. Travel over me to blessedness, greatness and power." Furthermore, let us agree that never was there more fascination or illumination put into four syllables than when Jesus said, "I am the Life." If you doubt it, just take him out of the preacher's message and consider what a poor, dead thing it will be. Take him out of our prayers and songs and religious experience and see how these all would wither and die. Take him out of our philosophy of the future and star after star of humanity's hope would be carried out to burial and mourning would drape the universe. But prior to accepting Christ as the Way to a right and desirable destiny and as the Life of immortal being and hopes, it seems psychologically necessary to believe in Christ as the Truth, and that consequently he tells the truth as to who he is, what he can do and what he will do and has done for the spiritual rescue and glory of humanity.

Now, in a world where so much is false and so much more is deceptive, it is most satisfying to take refuge in Him who is the Truth. In an age of multiplied "isms" which have confused the faith of some, in a time when many prophets of the church are putting the "soft pedal" on the plain and main gospel and are chiefly occupied in preaching their doubts, as if they had been commissioned to proclaim "By your doubts ye are saved," in a hectic period when Fundamentalists say one thing and Modernists say another thing, instead of announcing "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of an up-to-date leader," it is safer to betake ourselves to Jesus, who is the Truth, and

in the midst of conflicting voices make sure to ally ourselves with him, remembering that whatsoever is not of the Truth will come to naught. From this standpoint by the Master's side and in league with him we can best recognize the truth, which is either manifested or obscured by any of these groups of thinkers, for it is certain that no one group is stressing all the truth.

As Jesus is the Truth, he must tell the truth about himself. Some religious teachers profess to have made the discovery that Jesus was only a man. They are ready to agree that he was a very conscientious man, a very pure man, a very remarkable man, indeed, a very unusual man, but, after all, they advise us, he was only a man. Over against this claim we do not summon the prophets foretelling the Messiah as realized in Jesus, nor yet do we call the inspired account of his coming, to witness, but simply appeal to Jesus himself, who continually represented himself to be the Son of God. As Jesus is the Truth, it is unthinkable that he would not tell the truth about himself. After he had made this great manifesto to his disciples, in the next breath he said, "I and the Father are one." "He that hath seen me hath seen the Father." On one occasion he said to the sick of the palsy, "Son, thy sins be forgiven thee." The Scribes protested and exclaimed, "Who can forgive sins but God?" To this Jesus replied, "Whether is it easier to say, 'Thy sins be forgiven thee,' or to say, 'Arise, and walk?' But that ye may know that the Son of man hath power on earth to forgive sins (then he said to the sick of the palsy), 'Arise, take up thy bed and go unto thy house.' And he arose and departed to his house."

When the apostles came back from one of their journeys and reported what folks were saying about him and guessing as to who he was, Peter made his great confession and said, "I know who you are. Thou art indeed the Christ, the Son of the living God." Then the Master replied, "Flesh and blood have not revealed this unto you, but my Father, who is in heaven." Is it not passing strange that religious teachers will profess to have so much admiration for Jesus and yet will deny that he told the truth about himself? If he did not tell the truth about himself, then he must have told falsehoods which had a continuous performance throughout his ministry. Can it possibly belong to right-mindedness to admire any person, while believing that this person persistently misrepresents and speaks falsely concerning himself? If Jesus were a pretender, getting the people to believe in him as divine, when in fact he was altogether human in his origin, being and powers, could he rightly be regarded as a good man? To my way of thinking, Jesus was not a good man, he was far away from being a good man, if he was

not the Son of God, for he continually represented himself to be the Son of God, and a good man will not tell lies.

I once had a man in my church who could stand up before an audience and talk like an angel, but he had no good influence whatever. He was recognized by all simply as a very talented liar. He was famous for personal dishonesty and as one who could never be relied upon to keep a promise. And yet he had a very remarkable utterance of fine sentiment. Likewise, I am trying to say that no amount of beautiful talk, such as is found in the Sermon on the Mount, could possibly make Jesus a good man if he were not himself what he professed and represented himself to be, namely, the Son of God. The false pretense would fatally cripple his entire message to the world, for it is according to the laws of logical sequence that, if the main proposition is untrue, then all subordinate and auxiliary propositions must be also unreliable. As Jesus is the Truth, he must be the supreme authority on his redemption of men by his death on the cross. Just the other day I went to hear an address given by a famous and adroit religious leader who had recently published some very revolutionary ideas on religion. My companion was an alumnus of my own college, a classmate of other days. He was the so-called "black sheep" of a distinguished Christian family. Since graduation he had lived a prodigal life, but his early training was indelible and stayed with him. We sat mute throughout the lecture. It was a pleasing, indeed a fascinating utterance. Once outside the building and breathing fresh air, I said, "Well, how did you like it?" He surprised me by saying, "Oh, he is a captivating speaker, but he could never preach for me, for I could plainly see that he has a substitute for the story of the cross, and you know that is a dear old story." I did not need to tell him that redemption through suffering lies at the very heart of our religion. Whoever minifies the cross, therefore, cheapens God's heartache. The doctrine of redemption is being violently attacked in modern times, but the attack is by no means modern. Indeed it is decidedly ancient. It dates back to the beginning, when the gospel of the cross was to the "Jews a stumbling block and to the Greeks foolishness." How did it ever happen that Paul declared, "Christ died for our sins according to the scriptures," and, again, "While we were yet sinners, Christ died for us"? How did it ever happen that Peter declared, "Christ died for sins once, the righteous for the unrighteous, that he might bring us to God"? How did it ever happen that John declared of Jesus, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world"? The scientists are agreed that nothing ever happens. Most certainly the apostles of the early church did not

just happen to speak thus. It was the echo, the repetition of what their great Master had taught them. Now I do not profess to understand the entire meaning of the atonement. Moreover, with all eternity at our disposal, we shall never find out everything it involves. I am heartily glad that one does not need to understand redemption in order to have the benefits of the same. In such a great matter as the spiritual rescue of humanity, I would not be satisfied to accept the word of apostles and early disciples alone, but only when, on appeal to Him who is the supreme authority in Christianity, I find that he confirms their story. He came saying, "I am the Good Shepherd and I lay down my life for the sheep." As the time of his great sacrifice drew near he assured his followers that he must needs go to Jerusalem, to suffer and die, but would rise again the third day. As the plot of his enemies thickened he prayed, "Father, let this cup pass." Then, rallying his courage, he said, "But for this cause came I into the world." On the eve of his betrayal, at the memory supper, he took bread and brake it and gave to his disciples, saying, "This is my body given for you." Likewise he took the symbolic cup and said, "Drink ye all of this, for this is my blood of the New Testament, which is shed for you and for many for the remission of sins." Then in the approaching shadow of Calvary he again announced that his mission in the world was "to give his life a ransom for many." Now, when Christ the Supreme One bade his followers remember these facts above all others and instituted a memory observance to aid them and us in doing so, I cannot get away from the conviction that, in some mysterious way which I never expect to understand, HE TOOK MY PLACE. It is quite unthinkable that Christ the Supreme One made a "dicker" with the devil. On three occasions at least he refused to make any sort of a bargain with him. And I am not satisfied with the so-called "influence theory" of the atonement, though it were invented by so great a man as Horace Bushnell. The one serious and stubborn thing which has to be adequately met is the fact that I am a sinner and must have a redeemer.

Dr. Edward Everett Hale, as a Unitarian minister, confessed to a ministers' meeting one day that he had learned the sore need of the world on a certain midnight occasion when he was called to administer comfort to a lost woman who was dying in a house of ill fame. He recited to her the beatitudes of Jesus, "Blessed are the pure in heart" and the others in their order; but she shook her head in despair. He then told her about the beautiful example of Jesus; but she said, "Oh, good sir, I don't want no beautiful example, that's not for the loikes of me." The clergyman had never had his message so challenged before.

He knew not what to tell her next. When he could think of nothing else, he remembered the old story of the cross on which Jesus died for sinners; the story which his childhood had learned from his orthodox mother. He told that story to the dying woman and her face at once brightened with interest and hope and she said, "Oh, sir, that's for the loikes of me." I offer no discount on a beautiful example, but I can imagine how it might be a very discouraging thing, if one realizes his inability to approach it. Even the never-equalled beautiful example of Jesus carries with it no guarantee that it will be perfectly followed. If not, what then? Permit me to illustrate what Christ is to my thought. In the early days of my ministry I joined a certain secret order. Twenty years afterward I was pastor of a church in a large city in Ohio. I soon learned that every member of my official board was a member of this same order which in my youth I had joined. They urged me to visit their lodge any meeting night. I promised to do so. On the night selected, because of other engagements, I was late arriving at the great temple of the order. The doors were shut. I made known to the door-keeper my desire to visit the lodge, and this word was sent in to the master of the lodge. He at once dispatched a commission to examine the visitor outside. They asked me many questions which I could not answer. They plied me with tests and passwords which I could not respond to. They punched their fingers in my wrist and gave me grips which I could not answer. After long and earnest examination, they shook their heads and said that I "could not pass," and were preparing to return to the lodge room and make their negative report when suddenly a gentleman came into the anteroom from the street. He recognized me, advanced, greeted me warmly and said, "What's doing?" He was a traveling salesman who used to visit the lodge in the little town where I joined the order. I told him that I wanted to visit the lodge here, but in twenty years I had forgotten the "stuff" and could not pass. The traveling man smiled out loud and said to the commission, "I have sat in lodge with this man repeatedly and I will vouch for him." Thereupon I walked into the assembly with as great a welcome as if I had been a past master.

Listen. I am trying to indicate, as best I can, what Jesus Christ is to me. When I shall arrive at the outer gate of heaven and a celestial committee of God's radiant ones is sent out to examine me and determine whether or not I am "worthy and well qualified" to enter the blissful abode, what sort of credentials can I present? "Have you perfectly kept and obeyed the law of God?" they may ask, and I will have to answer, "No, far from it." "Have you followed, perfectly, the teachings

and example of Jesus?" With a consciousness of imperfection I would have to reply, "No, no. I am a sinner." And the more they might examine me, the more I would seem to be lacking, on the basis of a strict accounting. When my failure to qualify seems inevitable, if the Lord Christ himself should appear and, beholding me, should say to the celestial inspectors, "This is one for whom I died and not in vain. He is one of my followers and servants in the kingdom, who through life trusted me for salvation. I will vouch for him," my grade would go up to a hundred per cent plus because his perfection would be added to my imperfection. I would then realize for the first time what the New Testament means when it says, "Ye are complete in Him." I am therefore compelled to say a perfectly terrible thing. It is this: I do not expect to get to heaven by being good; nor do I believe such a destiny can be won that way. Let none misunderstand me. I do not mean to discount good living. On the other hand I feel a holy compulsion to be as good and do as much good as possible. I mean this: that if I were to start out on the program of gaining heaven by proper and good deportment simply, I would fail, for the reason that I could not possibly be good enough to win the Christian heaven on that basis alone. If I could Jesus would never have come to the world to die on the cross for redemptive ends. It would not have been worth his time. It would have been a needless waste of love and sacrifice. If, therefore, our sinful humanity can arrive at a beatific destiny independently of the cross of Jesus Christ, then the gospel message of two thousand years has been wrong and twenty centuries of Christian experience, history and victories have been built on falsehood. Is redemption scientific? Yes and no. So far as scientific research has uncovered the designs of the Almighty, it has shown that he has provided an answer or remedy for every need of his creatures. Hence, Dr. Frank Gunsaulus used to say, that "the redemption of Jesus was a scientific necessity." In that sense, yes. But in the usual sense of the scientific, no. For the work of Jesus and his mission were not expressions of logic, but of love. Not the manifestation of philosophy but of mercy. That Jesus should leave his throne in glory, take upon himself human conditions and die on a cross of shame for the saving of sinners is the most unreasonable thing which one could imagine, but it is true. He who is the Truth must tell the truth concerning his own errand to the world. Some significant books have come to our notice. One by Mr. Weiman, entitled *Religious Experience and the Scientific Method*; another by Mr. Ayres, entitled *Science, a False Messiah*—"as full of surprises as a Christmas box."

I do not agree to all which these authors say, but I do assent to

the idea that religion rests upon a different basis but on an equally valid apprehension of the universe as that embodied in the sciences of the natural world. A most refreshing book is by Prof. Charles E. deM. Sajous, of the University of Pennsylvania, and entitled *The Strength of Religion Shown by Science*. Certainly a more fascinating study could not be undertaken. He ministers to our astonishment and comfort as well by saying that he does not know any really great scientist of to-day who is not deeply religious. In keeping with his observation is the life and character of Louis Pasteur. Voted by the high schools of America as the greatest scientist of history, he was also voted by the French Republic as the First Frenchman, thus taking the place which Napoleon occupied so long. He was great not alone in scientific research. He was great also in the fact that, while all his life he was engaged in materialistic studies, the simplicity of his trust in God never wavered. In one of his published letters to a friend he says, "You can never account for our religion by rationalism." When Pasteur was dying his wife sat by his couch and he grasped her hand. With the other hand he held before his vanishing vision a crucifix.

Finally and briefly, as Jesus is the Truth, he must tell the truth concerning his own resurrection from the dead. This marks his chief supremacy. We are told that our age is one of "advanced" thought, but all change is not necessarily progress. I had heard reports of professed ministers of Christ's gospel standing in Christian pulpits and denying the resurrection of Jesus, but I never expected to hear doubts of that great event expressed in a Methodist pulpit, but even that has come to pass. Considering how these pulpits for the many generations have resounded with the shouts of Easter gladness, the greatest tragedy in our history is at hand. The resurrection of Jesus is the keystone of the Christian system. Paul was not speculating when he said, "If Christ be not risen from the dead, then is our preaching vain and your faith is also vain." The New Testament ventures its entire credibility upon the assertion that its chief figure rose from the dead. It is no exaggeration which says, "If you overthrow that, you overthrow the entire New Testament. Undermine that and every other miracle of Jesus goes down in the same crash. Then, from that it is an easy step to pull down the Old Testament into the same heap of ruins. Having gone that far we must still go farther and deny the presence of the supernatural in any religion. It will be perfectly consistent, then, to retreat to the last ditch and deny that any revelation has ever been made to men or that any voice has ever spoken out of the everlasting silences. God has never disclosed his will in any way, and, as to the

future, at the best we can only venture to make a blind guess." Now what I am trying to say is that one must make a choice of his authority. Will you accept the testimony of Jesus himself, or the teaching of modern unbelief? The latter holds that the story of the resurrection is only a popular superstitious tradition which has been handed down the ages. It is either Christ or Barabbas. In so vital a matter an appeal to the highest authority is imperative. Is there any more reliable or credible witness to be called on this matter than Christ himself? He repeatedly foretold his own resurrection. Time and again he warned his followers, saying that his enemies would accomplish his death, but that he would rise again from the dead on the third day. On the first glorious Easter Day he appeared in disguise to two of his disciples and in the midst of their sorrow reminded them of what he had told them. Beginning with Moses and all the prophets, he expounded unto them all the things which should come to pass concerning the world's Messiah. When suddenly they recognized him he vanished out of their sight. In a great succession of appearances he showed himself to his disciples as their risen Master, and all of them were convinced and believed, and went everywhere preaching the resurrection as their constant theme.

Shall we accept the story of Jesus corroborated by his apostles, or the claim of modern speculating critics? If the critics are right, Jesus is wrong and he is not the Truth. But because Jesus is the Truth he must tell the truth concerning his own resurrection. During the great World War it was announced by the news dispatches that the British armies operating in Palestine had at last captured Jerusalem. But before the Turks evacuated the Holy City, they hastened to the famous tomb of Jesus and "robbed it of all its treasures." When I read this remarkable dispatch I smiled out loud, for I knew better. The real treasures of that broken tomb are secure. They can never be carried off or lost at the hands of the pagan raiders of unbelief. They will continue to be the permanent glory of the Christian faith. They will continue to enrich the present and kindle the future with the splendid possibilities of our gospel hope.

PROTESTANTISM AND AUTHORITY

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THE superficial nature of the modern revolt against Authority is evidenced by the widespread trend of standardization. Witness the willingness of man to submit to the authority of his class or group, to the authority of science or to the authority of the "Machine." Freedom consists in the fact that a man may choose, for the time being, that authority to which he will submit. There is an Authority which tends toward slavery, destroying the autonomy of the soul. There is that Authority which, when recognized, produces moral independence. The Bible is the great Book of Authority, while at the same time the real "emancipation proclamation of the soul." Believing himself free from all authority, man becomes the servile slave of passion, appetite, or even—a deified reason.

The Protestant Church came into being as a protest against the Catholic idea of Authority. "But the Reformation," writes E. Herman in *Creative Prayer*, "was far more than a barren protest against ecclesiastical authority. It was the rediscovery of the divine law of forgiveness that gave the Reformation its liberating force. It meant the recovery by the individual of his lost spiritual rights." Luther speaks of the Christian man as "the most free lord of all, and subject to none," but also "the most dutiful servant of all, and subject to everyone." In submission to the Authority of Christ, we can alone find moral transformation and freedom. Christ alone forgives sins. Protestantism thus grants only to Christ authority over the mind, conscience and will.

But for multitudes the sway of outward authority in religion still holds. In Rome, I visited the *Scala Santa*, the sacred stairs said by Catholics to have been brought from Jerusalem. They tell us that Jesus walked down these very stairs, after he had been crowned with thorns. I saw pilgrims painfully climbing them upon their knees, thinking to win certain divine privileges. I recalled that about four hundred years ago Martin Luther once started to climb those stairs in the same identical manner. When about half way up he remembered that "The just shall live by Faith," so he stood up, and walked erect to the top. That was the beginning of the Protestant Reformation in Germany. This attitude of independence, and the unconditional refusal to accept or submit to

the demands of any infallible external authority in matters of religion or conscience is characteristic of the very genius of Protestantism.

Such an attitude of independence in matters spiritual, Catholic thinkers inform us, has resulted in religious confusion and anarchy. And if we are honest, we must admit that the source of our greatest strength has also been the source of our direst weakness. New ideas of religion have resulted in the forming of new denominations. Hence the tragedy of a disunified and overdenominationalized Protestantism. The Roman Catholic Church has been more statesmanlike in her policy, and has harmonized different races, different classes and types of minds, with their diversified tastes, customs, and manners, in a way that we have never successfully done. If Catholicism has erred, as we say, in the universal recognition of an Absolute external Authority that has enslaved, are they not right in saying that we have gone to the opposite extreme in a practical independence of all Authority? Protestants have become Roman Catholics because they sought rest in submission to an Authority which they failed to find in Protestantism. An Anglo-Catholic said to me: "It seems strange that Protestantism does not appear to realize that its outstanding weakness is its lack of the note of Authority." There must be recognized Authority:

The early reformers faced this problem squarely. They knew that Authority was needed. This new Authority must be as easily recognizable as the old. The Infallible Book was set up to take the place of the Infallible Pope. The Bible, regarded as literally and verbally infallible, became universally accepted as the Absolute Authority for the Protestant Christian mind. The open Bible was placed for the first time in the hands of the masses in a language they could read and understand. If the Reformation had accomplished nothing more, this would still have been the most revolutionary event since the coming of Christ. The searchlight of the Bible turned upon the conscience brought the reflected light and glory of God streaming into life, and transfigured men by the presence of the Eternal. Happy was the Protestant Church when the Bible occupied the place of Authority in the hearts and in the homes of her people. To-day scholarship has largely removed any barriers that still intervened between the Bible and intelligence. But the immediate value of this service is discounted because, after the critics had proven that the Bible was not infallible in its scientific outlook, or always consistent in all of its details, thousands jumped to the conclusion that the Authority of the Bible was gone. Others berate the scholars for their agnosticism but fail to make the Bible their own guide. The Authority of the Bible has always suffered more from the neglect of its professed friends than from the attacks of supposed

and real enemies. The Bible remains an Infallible Authority in matters of faith and conduct. The Bible is still the Infallible Book, because here we hear the voice of God, and here we meet the Infallible Christ. The Ten Commandments are infallible as a statement of basic moral law. The Twenty-third Psalm is infallible in the assurance it brings the soul. The Golden Rule is infallible as a rule for the promotion of right human relations. The Beatitudes are infallible as a "Charter of personal liberty" (Beecher), and speak to the conscience with an Absolute Authority. Our civilization will never become Christian until the Bible is reinstated in Christian homes for daily worship and living as the Book of Authority.

Protestantism must again become a religion of Authority. Let us honor the Catholic for his loyalty to his church. Catholics go to church, not to be entertained, or to honor a man, but to worship God. Through rain and snow and storm, and often before the dawn they go to the house of worship in obedience to what they believe to be the will of God. They obey the voice of God as they think it comes to them through ecclesiastical Authority. In this way they prove to us that they recognize that God has considerable authority over them. If Protestants recognized the Authority of God exactly as does the Catholic, the millennium would not come, but the fact does confront us that the Protestant's God cannot speak to him with such an Absolute Authority and have his Authority respected and obeyed. Does God wish to speak to us to-day with such Absolute and Unconditional Authority? Yes! And to-day, as yesterday, loyal souls respond: "Here am I, send me."

For Protestantism to return to External Authority is out of the question. And while the early Protestant reformers posited External Authority as a guide for the church, it is a notable fact that External Authority had a secondary influence in making them our heroic leaders of the faith. By what authority did Savonarola inveigh against the corruption of his day? By what authority did John Knox dictate to the Queen of Scotland? By what authority did Luther defy the organized powers of the world civil and religious? Was it not by that inward Authority of the Spirit? Martin Luther writes concerning his monastic toils: "I kept the rules, punishing my poor body with fasting, watching, praying, and other exercises more than all they which this day so bitterly hate and persecute me." Through pain of conscience and great inward struggle Luther found peace. God established his own Kingdom, his Authority over the soul of Luther, and then he was able to assert the Authority of the Holy Scriptures.

Although John Wesley practiced all the austerities of rigid self-discipline that his conscience could suggest, yet he failed to convert the

Indians; he could not convert anybody until after his heart was "strangely warmed." Then he preached and lived under the command of God. He had formerly submitted to the authority of formalism—Wesley was quite orthodox, but he was powerless and utterly lacking in the Authority of God until Christ was revealed in the Authority of a profound personal experience of salvation. Certainty did not come to the leaders of our faith from Externalism, but through vital personal experience they became sure of God, and then they possessed his Authority.

The Quakers also found that ultimate Authority was always an inward matter of religious experience. This to them proved outward authority either true or false. Fox declared, "Though I read the Scriptures that spoke of Christ and God, I knew him not, except by Revelation (this sounds strangely like Saint Paul), and the Father of life drew me to his Son by his Spirit. I had no fellowship with any people, priest, professors, but with Christ who hath opened the door of light and life unto me." William Penn likewise asked: "You profess the Holy Scriptures, but what do you witness and experience? Can you set your seal that the Scriptures are true by the same spirit which gave them forth in the holy ancients?" It was a decided retrogression when, to use the words of Micklem in *God's Freemen*, that, instead of saying "From my own inward experience of God's grace I know," men began to say: "In the Infallible Scriptures it stands written." It became not the Authority of inward experience, but that of the written external word. Verbal inspiration of the Bible is really Catholicism under a new name—it is external infallible Authority." The Scriptures themselves declare: "No man can say that Jesus is Lord, except by the Holy Ghost" (1 Cor. 12. 3). Paul did not know that Jesus was the Son of God until after God asserted his Authority over him in the Authority of the experience of the Damascus road. After a direct revelation of the glory of God, and a life transformed by the Holy Spirit, he could say, "The gospel is the power of God unto salvation." His was the Authority of the man who declared, "Whereas I was blind, now I see."

While Luther, Calvin, Knox, set up the Bible as the Absolute Authority of Protestantism, it is clear that the Authority which gave them the power to turn the world upside down was not an external authority, but rather the Authority of a living experience of God. For us the Bible remains a cold, unknown book until we approach it with open minds and ready wills and reverently permit the Holy Spirit to breathe upon us, kindling our hearts with holy fire, and "opening our eyes that we may behold wondrous things." Only after the truth of the gospel has been experienced can we witness to its truth. When the miracle of Divine

grace is repeated in the heart then belief follows naturally, as a matter of experience, and not as hearsay. Horace Bushnell could not believe until after he was converted. Right belief will almost inevitably follow experience. "The Divinity of Christ," says Fosdick, "is not first of all to be treated as a formula, but to be experienced, vitally discovered, and lived upon." Replying to the question, "Where do you personally find the Authority for Christianity?" the famous scholar Harnack said: "This is the one central question of all life. The Authority of Christianity is found at the point where the Jesus of history meets the Christ of experience." And Dr. Knudson writes, "Christianity feels itself as firmly anchored in experience as science itself. The present renovation of our souls . . . is a standing evidence within us, from which we may soundly argue the verity of Christianity, and may look upon this as an infallible testimony of Christ." Martin Luther and his experience of pardon and forgiveness, Fox and the inner light, Wesley, whose heart strangely warmed was never allowed by the grace of God to cool, undeniably had the Authority of God. These leaders of different times explain for us the genesis, the genius and the power of Protestantism.

"What then," it may be asked, "is the use of external Authority?" The reply is that outward authority is valuable in proportion as it leads us to acknowledge the inward Authority of God. "Outward authority is but a means through which an inward Authority may become the guide of life," declares Grubb. It will always be necessary that there be recognized guides of external authority which will lead men to the place where he may of his own free will choose the Authority of the Highest. "Like every good teacher," writes Sabatier, "authority should labor to render itself useless." But the Bible is not a mere outward authority. At first, so it is, but when later God writes his statutes upon our hearts, the word of God becomes the living Word of power to the soul. Christ himself appears to man first as an external authority, entirely outside him, but the Christian soon should discover that "Christ liveth in me." Only through self-surrender, complete and whole-hearted submission to the will of God, is the life and Authority of God mediated through us. We pray:

"Have thine own way, Lord, have thine own way,
Hold o'er my being Absolute sway,
Fill with thy spirit till all may see
Christ only, alway living in me."

Roman Catholicism is an impersonal religion of Externalism. Micklem points out: "In Catholicism, religion is essentially regarded as the operation through sacraments of supernatural forces upon the soul."

Protestantism regards religion as intensely personal, but, in so far as it worships external authority, it too becomes an impersonal religion. The antidote for this Neo-Catholicism is a renewed emphasis upon the inward Authority of God. The result of such Authority, to quote from *God's Freemen*, is "Christians passed from death unto life, who have received the supernatural Spirit, and possess the mind of Christ, and live a new life, like people raised from the dead, born into another world." Emphasis upon inward Authority cannot result in selfish individualism, but is the only true basis of fellowship for the sons of God. "The free acknowledgment of the inward Authority of Christ," declares Micklem, "begets love, and truthfulness and purity, which are universal qualities that it concerns all men to possess." The independence which results from dependence upon the Almighty does not disrupt society but affords a Divine basis, the only possible foundation for human brotherhood and unity. To say that acknowledgment of the Absolute inward Authority of God makes for anarchy is to say that Christ is not capable of being the Saviour of all men.

The outward authority which is absolute enslaves the spirit. The absence of all religious authority makes the individual the dupe of personal license and results in social chaos, but "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3. 17) and unity. When man willingly submits to the Authority of God, and his soul makes free response to its Creator, "he ceases to be a slave, regulated from without, and achieves the status of a Son, responsive to the inward light, capable of free obedience, responsible for his doings or misdoings to God alone" (Micklem). Protestantism thus helped to emancipate the human spirit.

We have gotten away from the authority of the institution. We are getting away from the authority of the creed. But, instead of being free, we are to-day inviting a more sinister thralldom if we fail to grant to the Almighty himself an Authority over our inner lives which is at least the *Spiritual Equivalent* of the External Authority which we have shaken off! The problem of Authority in the Roman Catholic Church is comparatively simple. In the Protestant Church it is extremely difficult. I believe that the future of Protestantism depends upon whether or not Protestants are willing to grant to God himself the Authority which in time past has been granted to creeds and institutions. Will Protestants exercise their freedom to accept this Authority? Can we be trusted with spiritual liberty?

The recognition of the unqualified Authority of God would inspire the church to the largest possible service, for it places squarely upon man's shoulders a *Divine Responsibility* and gives to man himself a

sovereign Spiritual Authority for the *redemption* of the *world* that is *no less than Supernatural*. "And to fail to do God's work in the world is to cast off the Authority of God," declared John Owen. The supernatural motive of service can be sustained by "the interior life of prayer." For the church to get back to the Authority of God will be a painful process. E. Herman tells us that "Creative prayer is a matter of habitual and life-long discipline." Are we willing to pay such a price for Authority and power? How tragically the world needs a new PENTECOST! How much we need the Baptism of the Holy Spirit! As ministers we need more of the Authority which comes from the Power and Presence of God. Oh, that we might always live, and preach, and serve this present age under the Authority of God! Such Authority, to quote from "Creative Prayer," "would enable us to enter into the mind of the Lord, and voice his appeal to men, and to enter into the heart of humanity, and voice its cry to God; to represent both the forgiving love and the redeeming passion of Christ, and the struggling aspirations and half-choked longings of men." When God speaks within the soul, and we have heard and obeyed that voice, then we may truly act as the Ambassadors of the Most High God. Protestantism must move forward to the Authority of the Infallible Word of God, the Infallible Holy Spirit, the Infallible Christ, the Infallible God, infallibly witnessed by their Redemptive Authority within the human soul!

Christian Stewardship is a very practical present-day acknowledgment of the Absolute Authority of the claims of God upon life. Christian Perfection, as taught by John Wesley, is another thorough-going attempt to make the entire Will of God operative, so that "every thought, every word, every action, inspired by his love, shall be offered up as a continual sacrament to him." What right has God to such Authority? By the Authority of the Cross. We are bought with a price. Like the Puritans, if we are to permit God to assert his Authority over us we must with bold honesty stand continually in the Presence of God. We must through prayer die daily. We shall then go out with holy courage to put God's will into practice, and make the church the transforming Agency that God intended for individual and social righteousness. So shall the living God be enabled to assert his own Authority by Divine Right over his world, until the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ.

"What an immeasurable gain Protestantism will make," again referring to *God's Freeman*, "if it is able to realize that the break-up of the old external authorities was God's call to walk by that Authority which is neither subjective nor external, but is God himself, the truth bearing

his own witness in the heart of man." The final Authority of Protestantism is the voice of God speaking to the mind and conscience of the individual. Protestantism will come into its own—it will recover the sense of Authority, in proportion as individual Christians yield an unconditional and unqualified obedience to the will of God our Father and enthrone God himself as the sovereign Authority of their lives. (May I say, what Methodism needs to-day is not so much more new machinery, but a new Spirit.) Protestantism is not static, it is dynamic. We must move onward and forward to new conquests forever more.

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward still and onward, who would keep abreast of truth.
Lo, before us gleam her campfires: we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate wintry sea,
Nor attempt the future's portal, with the past's blood-rusty key."

—James Russell Lowell, "The Present Crisis."

A CLOSING HYMN

We thank thee, Father, for the grace
And blessed comfort of thy face;
For wisdom given from above,
For vision of the Saviour's love.

And now, as we asunder part,
United still, in mind and heart,
Again we bow at Christ's dear cross,
And for him count all else but loss.

In faith and hope and charity
His service still our passion be,
Till all the world his name shall own,
And every life his love enthrone.

"For whom Christ died," the bond shall be,
That binds his church in unity,
And makes us all forever one
In God—the Father, Spirit, Son.

BENJAMIN COPELAND.

Buffalo, N. Y.

DEVELOPMENTS IN FOREIGN MISSIONS

WILLIAM K. ANDERSON

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"None of these things is hidden from the king, for this has not been done in a corner," said Paul in his classic defense before Festus and Agrippa. Yet the king needed to have his hazy impressions clarified by a review of the facts, a review which led him to renewed admiration of the doughty Christian missionary and to a conviction of his innocence.

Charges are being hurled to-day at contemporary exemplars of Paul's missionary spirit—at the enterprise itself. Some of these charges may be admitted as valid (for what human endeavor is perfect?) but much of the criticism is based on misunderstandings. Many of the hounds have been yelping on old trails, their game having far outstripped them. A study of some of the outstanding facts in foreign mission development will call forth renewed admiration and will convince the fair minded of the innocence of the supposed culprit.

This paper grows not out of extended personal contact with any mission field. To most readers it will contain little that is new, for neither has this missionary propaganda been done in a corner. It attempts to gather up some of the tendencies which have been developing in the undertaking. Some of these drifts date back many years; others are of more recent origin. The new element in the situation is the striking official recognition recently accorded to these developments by the International Missionary Council which met in Jerusalem last spring, whose significant findings have clarified the whole missionary situation.

Ever since John R. Mott has been talking *ex cathedra*, which is as long as I can remember, he has been stressing the fact that we live in a plastic period, an era of flux, when the determining molding of the forms of life along Christian lines will have far-reaching results. He has always been right in the first contention and we hope also in the second. The headlong changes which have altered life more in the last hundred years than in the preceding twenty centuries, have been felt in every branch of man's life. Foreign missions have not been exempt. The missionary who left the western world one hundred, fifty, or even twenty-five years ago had a simple task. Fired by the message of salvation, he went to throw out the life line to as many individuals as possible. He was a fisher of men, standing on the shore of life's millstream and pulling

out the elect before they should go over the dam, which might appropriately be spilled either way. He went from a Christian nation to a heathen nation, carried Christian customs both personal and social, which were held up in contrast to the customs of the dark lands, and preached an uncompromising gospel which often naïvely exalted not only his Christ, but also his nation and its customs as well.

But he was working in a changing world and certain developments were conspiring to destroy the simplicity of his task. Strangely enough, one major cause of increased difficulty in the doing of his work was the very seed of the gospel which he sowed. He planted a conviction of the value of life, a necessary corollary to the love of God, and a belief in brotherhood and equality, which have worked not only as leaven but as dynamite. As a result the erstwhile docility of ignorant and humble native is fast disappearing. A new sense of dignity and worth is his, born of his Christian training; a new appreciation, in many instances, of the roots of his own national and racial culture, often made possible by the Christian missionary himself, whose scholarly inclinations have led to the discovery of long-lost cultural heritages; and an insistent demand for justice from so-called Christian nations in the light of the Christian ethic.

The missionary has further had to adjust himself to the changed conditions brought about by modern efficient means of communication and transportation, and by other influences such as the newspaper and the moving picture, all of which have laid bare the sins and weaknesses of Western civilization, thereby arousing the native first to bewildered astonishment, then to unsparing criticism of the Christian gospel as responsible, at least in part. In other words, while the missionary pursued his endeavors, the dawning light of intelligence has revealed to the native a startling background, namely: a sending nation so unChristian in its business and political dealings as to throw suspicion upon the missionary himself and upon the gospel which he preached.

We have missions, both voluntary and involuntary. The former we have known through all the centuries since Paul; the reality of the latter has been forced upon our unwilling recognition. Time was when the Christian nations were known to the non-Christian through the former—when the native readily assumed that the whole sending nation was as Christian as its missionaries. Now we are compelled to admit that the total impress of the so-called Christian nation upon the non-Christian must be reckoned as part of its missionary propaganda—industry, treaties, navies, newspapers, movies, commercial exploitations, bulldozing and exclusion acts, all are considered by natives of non-

Christian lands as valid interpreters of the religion which we seek to send them.

Needless to say, the World War, scapegoat for so many of the world's ills, is probably the largest single cause of these changed circumstances. The bewilderment with which Orientals viewed nations, ostensibly followers of the Prince of Peace, drenching the world with one another's blood, is a matter of common recognition. Explanations have been in order and the consequent rethinking of the whole missionary project has been largely instrumental in bringing about those changes in foreign mission policy which the world is witnessing to-day.

In a paper the size of this, one is limited to a discussion of the more outstanding trends of transition. Without any strain after effect, though perhaps due in part to the homiletic habit, the three main lines of change have seemed to form themselves into an alliterative trio—the message, the motive and the method—which will be dealt with briefly in that order.

And first, the message. It is patent that a religion whose sponsors had unwittingly betrayed it into an acceptance of identity with something unworthy would have to extricate itself or share permanently the contumely of its partner. So Christianity found itself with respect to Western civilization. Like a younger son was Western civilization, winning honor for his father, Christianity, by astounding feats of physical skill and of earning power, only later to bring his father into disgrace by his spiritual blindness and moral rottenness. Then it was that the friends of the father must needs come to his rescue by showing that too hasty was the natural assumption that the boy's shortcomings were due to the kind of training he had received at home, and to point out that, as a matter of fact, his jungle proclivities had resulted either from his depraved animal heritage or had been picked up by association with bad boys of the street. It became necessary for the father to make clear just what he did stand for. The evils of the son had to be repudiated. Yes, the integrity of the father had to be maintained if necessary even at the cost of repudiating the son himself.

So the new message dissociates itself from Western civilization and from other things irrelevant. Stanley Jones gives expression to the changed emphasis in his introduction to *The Christ of the Indian Road* in these words, already familiar to most of us:

"When I first went to India I was trying to hold a very long line—a line that stretched clear from Genesis to Revelation, on to Western civilization and to the Western Christian Church. I found myself bobbing up and down that line fighting behind Moses, and David and Jesus and Paul and Western civilization and the Christian Church. I was worried. There was no well-

defined issue. I found the battle almost invariably being pitched at one of these three places: the Old Testament, or Western civilization, or the Christian Church. I had the ill-defined but instinctive feeling that the heart of the matter was being left out. Then I saw that I could and should shorten my line, that I could take my stand at Christ and before that non-Christian world refuse to know anything save Jesus Christ and him crucified . . . My task was simplified."

In a word this represents the transition which the message has undergone. The gospel has been de-dogmatized as well as freed from the incubus of defending the conduct of its incorrigible son. The conflict with other cultures and religions has necessitated the stripping down of the gospel to its essential points and a sane perspective has consequently been arrived at more rapidly on the foreign field than here at home. Can you imagine in this country 250 modernists, fundamentalists and middle-of-the-roaders getting together unanimously on any Christian message? Yet that is what happened last spring in Jerusalem, where delegates from all Protestant churches, from every land where the gospel is being preached and from every race where Christianity has penetrated, came to unanimous agreement as to the message which Christian missionaries ought to be proclaiming to the world. *It was not a triumph of compromise, but an achievement in perspective.* One searches through it in vain for the reassertion of ancient dogmas. It is fresh and living, as some sentences from it will clearly indicate:

"Our message is Jesus Christ as the revelation of what God is and of what man may be. . . . We hold that through all that happens, in light and darkness, God is working, ruling and over-ruling. Jesus Christ, in his life and more especially through his death, has disclosed to us the Father as Almighty Love. . . . We reaffirm that God, as Jesus Christ has revealed him, requires all his children, under all circumstances, at all times, and in all human relationships, to live in love and righteousness for his Glory. By his Resurrection and the gift of the Holy Spirit he offers his own power to men that they may be fellow workers with him."

Such is the drift of the message. The moot questions which have distressed some of our American churches in recent years are left out. The gospel of fundamentalism, pretender to the Christian throne, has seemingly slunk off when the King in all his glory stepped into his rightful place. "Our message is Jesus Christ as the revelation of what God is and of what man may be."

This is a personal gospel, but the message does not stop there. Those who have come to grips with the aggravated social conditions as found in these backward countries are not satisfied unless the Christian gospel can grapple with these baffling ills of industrial oppression, racial hatreds and international antipathies—the "unwon fields of human rela-

tionships," as Miss Burton has called them in her little book, *New Paths for Old Purposes*. Quoting the message:

"It (the gospel) is more than a philosophical theory, more than a theological system, more than a program for material betterment. The gospel is rather the gift of a new world from God to this world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer and of praise. . . . The gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present into the enjoyment of national well being and international friendship and peace."

The detailed report on Christianity and Industrial Problems, after stressing the sacredness of personality, the necessity of brotherhood and of corporate responsibility, all approached through the teachings of Christ, goes on to deal specifically with such problems as the investment of capital and development of resources in undeveloped areas, the protection against economic and social injustice, and the avoidance of friction between nations in their economic expansion. Social righteousness in all its ramifications is upheld as an essential part of the Christian message. Knowledge as well as devotion is called for, and Christ again is the core of the matter.

Such is the simplification which the gospel has undergone in the conflicts on mission fields. Untruths and trivialities have made way for the preaching of "beliefs that matter," beliefs that can be reasonably held and which have a bearing on abundant living. To quote Stanley Jones again (*The Christ of the Indian Road*, p. 22), "Christianity must be defined as Christ . . . and to be Christian is to follow him. Christ must be interpreted in terms of Christian experience rather than through mere argument." The Jerusalem findings seem to be a complete recognition of the validity of this point of view.

Turning now to the missionary motive, we recognize that it also has undergone transformation. Sherwood Eddy has spoken aptly of the passing of the Paul Revere stage, when the gospel was merely to be proclaimed from pole to pole and then would come the end. A saner view of the goodness of God, to say nothing of his justice, has done away with the frantic rescue emphasis. The superficial ambition to convert the heathen by putting them into Golden Rule clothes and tin Lizzies has also been tried in the balance and abandoned. In rejecting unworthy motives, the Jerusalem conference has put itself on record as follows:

"We repudiate any attempt on the part of trade or of governments, openly or covertly, to use the missionary cause for ulterior purposes. Our gospel by its very nature and by its declaration of the sacredness of human personality

stands against all exploitation of man by man, so that we cannot tolerate any desire, conscious or unconscious, to use this movement for purposes of fastening a bondage, economic, political or social, on any people.

"Going deeper, on our part we would repudiate any symptoms of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests . . . Nor have we a desire to bind up our gospel with fixed ecclesiastical traditions which derive their meaning from the experience of the Western church. . . . We ardently desire that the younger churches express the gospel through their own genius and through forms suitable to their racial heritage."

The report then proceeds to define the motive as being a desire to share with others that fellowship with God through Christ which has meant so much to those who have known him.

"We have a pattern in our minds as to what form (that) life should take. We believe in a Christlike world. We know nothing better, we can be content with nothing less. We do not go to the nations called non-Christian because they are the worst of the world and they alone are in need—we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be re-made after this pattern of Christlikeness. We desperately desire a world in which Christ will not be crucified, but where his Spirit shall reign.

"We believe that men are made for Christ and cannot really live apart from him. Our fathers were impressed with the horror of men dying without Christ—we share that horror, but are impressed with a deeper one—the horror of men living without Christ.

"Herein lies our motive. It is simple: We cannot live without Christ and we cannot bear to think of men living without him. We cannot be content to live in a world that is unChristlike. We cannot be idle while the yearning of his Heart for his brethren is unsatisfied. Christ stands then as the Alpha and the Omega of our motive. . . . Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more."

True Christians will thank God for the clarifying of the missionary motive and for its definition in such exalted terms. We are here lifted above the dilemma presented to us by "a learned and enthusiastic Brahmin," quoted by Professor Pratt in *India and Its Faiths*, as follows:

"The chief obstacles in the way of freedom are self-interest, the impulse to destroy others, and conceit. Of these conceit is perhaps the most insidious. It often takes the form of our thinking ourselves able to help others—hence as being superior to others. This we must root out. We should never seek to do good to others for the others' sake, but only for our own sakes, as a step in our own salvation; for to seek to do them good for their own sakes would involve conceit on our part."

He would thus shut us up to a choice of selfishness or conceit. And no one familiar with missionary history would attempt to maintain that both of these had not played their parts in the missionary game. Of course, it goes without saying that neither motive could possibly justify

a continuance of the enterprise. But here is a motive free from both. Doctor McAfee, in *Changing Foreign Missions*, has spoken of it as a desire to share the best we have with others. It is most encouraging that such purity of motive should have received official sanction by the International Missionary Council. Now all we need is that the sending churches and the sent missionaries shall make this stated policy their rule of life. The Christian Church must unceasingly seek to win and hold all the followers of Christ, and especially its representatives on the foreign field, to this Christ-centered message and motive.

We come finally to the question of changed method in missionary endeavors. And first under that head comes the spirit of appreciation. It is dangerous to generalize, but there is enough supporting evidence to hold that condemnation summed up the old technique. Everything was wrong in the mission land, and the missionary was there to set things right by substituting new beliefs and customs for old ones. The emphasis now is on appreciation of whatever goodness, beauty and truth may be found. Nothing could more clearly illustrate that than the reception of the recent book by Katherine Mayo, *Mother India*. Here is a book whose opening chapters, dealing vividly with the sex aberrations of that land, have given it an astonishingly wide reading in our own country. The book is very evidently written with a captious bias, and depicts the ignorance, filth, and sin of the land with sickening vividness. As I read it I found myself saying over and over, "What wonderful missionary propaganda." And yet, among those who have come to the defense of India against its accusations, not even the nationalistic Indian students have outdone some of the leading missionaries. These fine spirits have taken to India a desire to see the best she has to offer and to appreciate it to the full. What would have been the choicest kind of missionary promotion literature twenty years ago now receives wholesale condemnation. Theologically, this attitude has its counterpart in the recognition that God has been speaking to men not only by way of the Jewish and Christian faiths, but, in a measure, through all faiths. The Christian missionary of to-day feels free to value to its full all the finer elements of the indigenous faith and to use those elements as a foundation upon which to build his Christian superstructure.

A second change in method is found in the effort to make the Christian faith indigenous in the new land instead of an importation from a foreign shore; to transplant so well that the roots shall take hold in the new soil and shall flourish as the green bay tree, if that evil figure may be used to represent the cause of righteousness. So has come the fixed policy of turning over more and more power to nationals who have

become Christians. This theory, which wise missionaries have been working toward for many years, has been slow in winning favor among some of the churches back home. It is natural that one who has put much into a cause which is close to the heart should take reluctantly to a move which might jeopardize past accomplishments and future success. The fear that the nationals were not yet ready for such responsibilities has been sincerely held and is easily understandable. The contention of those on the field that the new directors would learn by making their own mistakes has not been given much weight. Yet the most that these objections could do was to postpone the day, and it would appear now that the day cannot be postponed much longer. The findings of the International Missionary Council at Jerusalem are definite along that line, and call for the continued support of missions by the home base even though the purse strings are handed over in an ever-increasing measure to native control. And the recent action of the Methodist General Conference at Kansas City has definitely lined up our denomination with the policy of forming indigenous churches by setting free the various Central Conferences to elect their own bishops on whatever basis seems best to them, and otherwise to shape the policies of their branch of the church as wisdom may dictate. In discussing the question from the floor, a Chinese delegate expressed himself as follows, "Our church is a world church geographically but not organically. We must either make it a world church or an American church with its outreaches throughout the world. To me there is a vast difference between those two ideas." General Conference delegates and spectators have seldom experienced a more thrilling hour than that in which the emancipating action was taken. Amendments and substitutions and points of order and motions to postpone debate were all alike rejected. The Conference knew what it wanted to do. It wanted to give to these distant churches the self-directing privileges they sought and after a thorough discussion lasting several hours this was done by an almost unanimous vote. Thus does the Methodist Church, hitherto an American church with branches in foreign lands, become a world-wide organization where each missionary field takes over control of its own destiny with the prayer, "Lead on, O King eternal."

The Methodist Church has thereby turned over to what are commonly known as its "foreign fields" the same kind of autonomy which John Wesley gave to the American church when, in 1784, he laid his hands on the head of Thomas Coke in episcopal ordination, pragmatic if not apostolic, and sent him to the new American republic. Other denominations have already pioneered in carrying this policy beyond

the experimental stage. This action is merely another striking recognition of the drift toward the indigenous church.

The larger share of power extended to the receiving lands is again clearly demonstrated in the make-up of the Jerusalem Conference. Of the 250 delegates more than half were nationals from the mission lands, in contrast to the Edinburgh Conference of 1910, when the representatives of these countries were outnumbered over 40 to 1. This was paralleled by a like change in attitude, the nationals from the foreign field being admitted to the inner circles at Jerusalem on a basis of equality. Occidentals gave frank recognition to the truth that the younger churches have much to teach as well as to learn, that the Spirit of truth has led them into knowledge still hidden from Western minds. The findings of the conference go so far as to emphasize the desirability of an interchange of missionaries as a substitute for the one-sided arrangement of the past.

So are these mission churches taken in as partners in the great work of kingdom building. There is frank recognition on both sides of the water that both missionaries and money are still needed from the sending churches, but it is openly stated that both of these aids ought to be gradually diminished through coming decades until self-supporting and self-propagating organizations emerge in every country on the earth.

A third development in method is what might be called the *de-secting* of the church. For long years American denominational divisions have been carried to foreign shores as a matter of course. The ridiculousness of the situation received striking emphasis in a session of the Chinese National Christian Council, where one son of Cathay described himself as an "American Dutch Reformed Chinese Christian." In the old days in Mexico, they say that if one denomination heard that another was sending a missionary to open up a new field, it would place a representative of its own on the engine of the same train, with instructions to hop off at the former's destination before the train stopped and to meet his competitor as he landed on the platform with the question, "What are you poaching on my preserves for?" The waste of competitive effort became apparent to missionary strategists some decades ago, with the consequent division of the field among the various churches. Even this advanced step has led to amusing situations, as for instance in Mexico, where the Methodist Church, South, carries on its work in the north, while the Methodist Church, North, has territory several hundred miles nearer the equator. What is the use of perpetuating anachronistic divisions among those to whom they mean nothing? So even the field division is to-day being scrutinized with a growing suspicion of inefficiency. The process of *de-secting* is under way and the National

Christian Church looms on the horizon. And we in the United States, who are hearing more and more about union among the denominations, and are beginning to transfer the field of effort from talk to action, will surely be wise enough to view the process without alarm and to allow it to follow unhindered wherever the Spirit of truth may guide.

In yet another respect has the method of missionary endeavor undergone transformation. The former complacency of the so-called Christian lands is gone. A healthy consciousness of sin has come to haunt our hideous warfare, our conscienceless commercialism, our Nordic nonsense, and we have been forced to acknowledge that one necessary step in winning the world to our Christ is the converting of our own countries to his way of life. We learn by doing, say the educational psychologists, and here is concrete demonstration of the truth. Foreign missions have done much for un-Christian lands; they have done as much for Christendom. Through them we are awakening to the inadequacy of fractional conversion and fragmentary consecration. We find ourselves being weighed in the Christian balances which carry our guarantee—weighed in our own balances and found wanting.

The effort itself to win the people of the world to Christ has brought into sharper outline the fact that God has made of one blood all nations of men to dwell on all the face of the earth; and wherein we are denying that in our dealings with the foreigner, we are forced to mend our ways lest, having preached to others, we ourselves might be cast away.

So the line between the hitherto separate fields, home and foreign, vanishes. The task of building the kingdom of God is a challenge to brotherly co-operation on the part of Christ's followers the world around. The bugle has sounded for the advance. The strategy of victory demands united loyalty to the great cause and the elimination of denominational and racial bigotry. The call to the individual soldier is for breadth of sympathy, world-wide vision and Christlike consecration. The religion of Jesus was never meant to be a tribal or a national faith. It is world-wide in its essence. It can never be imperially promoted. It can never be satisfied until its gospel of love is the rule of men throughout the world; until

Jesus shall reign where'er the sun
Does his successive journeys run.

PROPHETISM AND LEGALISM, RESPECTIVE ANTECEDENTS
OF CHRISTIANITY AND JUDAISM

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A STUDY of Israel's religion reveals two main streams of influence running through its history: prophetism and legalism. The prophetic movement (750-450 B. C.) represented the moralization of religion; the legalistic movement (450-150 B. C.) represented the popularization of religion in ritualistic and ceremonial form.¹ The prophetic message of the eighth century B. C. was crystallized in the Deuteronomic Reform, a century later. The legalistic and ritualistic mold, into which the book of Deuteronomy was cast, took precedence over and practically obliterated the prophetic deposits, with the result that the Jews developed an institutional religion known later as Pharisaism, or Rabbinic Judaism. Deuteronomy was the melting pot of Israel's religious life; it contained both the prophetic and legalistic elements, but it virtually marked the end of the former and the beginning of the latter. In other words, the religion of Israel went into the book of Deuteronomy as prophetism and came out as legalism. "Deuteronomy is, however, much more than a book of laws; it is the quintessence of the prophets, a monument of Hebrew religious genius, and a chief cornerstone of Judaism."²

Each of these two movements made its permanent contribution, and each has its legacy in modern religious life. The ethico-spiritual emphasis of prophetism reappeared in all its pristine power in the gospel of Jesus; the ceremonial and institutional elements of post-exilic legalism were merged into normative Judaism, and became the nucleus of Rabbinic Judaism. Before demonstrating their continuity with the two present-day religions, Christianity and Judaism, it is necessary to sketch briefly the growth, character, and historical significance of prophetism and legalism.

THE PROPHETIC MOVEMENT

The institution of prophecy received its greatest expression in the eighth century B. C. with Amos, Hosea, Isaiah, and Micah, in the seventh

¹ Cf. A. C. Knudson's *Beacon Lights of Prophecy*, p. 50. The above dates are not to be regarded as rigidly limiting these developments, since there were prophets before 750 and prophetic tendencies after 450. Likewise, some of the legalistic influences really came before 450.

² G. F. Moore: *Judaism*, Vol. 1, p. 15.

century with Jeremiah, and in the sixth century with Deutero-Isaiah and Ezekiel.³

The prophetic message—the necessity of a moral God and a moral religion—was discovered in the work of Amos, “the prophet of moral law.” The ministry of the Tekoan shepherd, denouncing the social injustice of the northern capital, condemning the substitution of rites for righteousness, proclaiming the universality and ethical nature of God, and insisting upon goodness as the only evidence of religion, well justifies the assertion that “the appearance of Amos at Bethel marks the beginning of a new era for the world.”⁴

Hosea continued the vehement attack on ceremonialism and added to the contribution of Amos the profound conception of love as the essential attribute of God. “How shall I give thee up, Ephraim? How shall I cast thee off, Israel? My heart is turned within me; my compassions are kindled together” (Hos. 11. 8). His unprecedented insight into the redemptive character of God’s purpose for Israel has given Hosea the title, “the prophet of love.”

Isaiah, the statesman of the prophets, opposed foreign alliances, and pleaded for a loyal trust in Jahweh as the only wise policy to pursue. The “prophet of faith,” in majestic and sublime tones, described to his people the glorious kingdom of the future, when righteousness would triumph.

Micah represents a synthesis of eighth-century prophecy. Although he was not an outstanding religious genius himself, Micah has given us the epitome of his three great predecessors, the most significant verse, perhaps, in the entire Old Testament: “He hath showed thee, O man, what is good; and what doth Jahweh require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?” (Mic. 6. 8.)

Jeremiah, the most persecuted of all the prophets, expressed for the first time the idea of personal religious experience. The prophets before Jeremiah had concerned themselves with religion strictly as a national interest. In this prophet we find the *summum bonum* to be personal fellowship with the divine.

Ezekiel combined the office of priest and prophet. His importance

³ The forerunners of prophecy were the ecstasies, who were religious enthusiasts and cenobites, appearing in the eleventh century B. C. at various sanctuaries. Samuel (11th century B. C.) is usually named as the first of the preliterate prophets; it was through his influence that the monarchy was initiated. Elijah (9th century B. C.) was perhaps the greatest of the preliterate group, in view of his clear expression of monotheism, a real advance over the henotheism of Moses.

⁴ Purinton: *The Achievement of Israel*, p. 76. N.B. The most significant passage in Amos is 5. 21-24.

for prophecy lies in his conception of the individual as an end in himself, directly related to God, and responsible for his own soul. The destiny of every individual, according to this prophet, is determined by his own action (18. 33; 10. 20). Ezekiel's influence was a dual one, for he was also "the father of Judaism." This phase of Ezekiel's teaching we shall consider under "Legalism."

Deutero-Isaiah, the universalist among the prophets, evolved the idea of the suffering servant. Israel was the servant nation, and her sufferings were to be seen in the light of self-sacrifice. He believed Israel's mission was to bring salvation to the whole world. "Look unto me, says Jahweh, and be ye saved, all the ends of the earth" (Ezek. 45. 22).

The prophetic gift to the world was the moralization, individualization, and universalization of religion. More specifically, the uniqueness of the prophets lies in the fact that they gave the first clear expression to the following conceptions: ethical monotheism, the moral requirements of religion, the divine worth and responsibility of the individual, and the redemptive purpose of Jahweh, who is a God of universal love.

LEGALISM

The first legalistic influence was the book of Deuteronomy,⁵ which gave permanent form to the prophetic message through the medium of ceremony and law. This book was an eloquent witness to the dominant influence of eighth-century prophecy, but it was, at the same time, virtually its deathblow. Prophecy, in permanent written form, is not so effective as living prophecy. The prophets had preached their spiritual and political message: Israel is doomed as a nation. In Deuteronomy, therefore, we see the decline of prophecy and the beginnings of legalism.

The second legalistic influence was Ezekiel. He was the chief builder of the synagogue; he interested the people in the Sabbath as a ritualistic institution; and he formulated many of the Levitical laws. "By putting religion into legal form, Ezekiel protected it from a disintegrating syncretism. On the other hand, legalism is always in danger of degenerating into formalism."⁶ In Ezekiel and the Levitical system, sin is judged exclusively from a ritualistic, rather than from a moral, standpoint. The dominant priestly idea is "holiness," or separation. The idea of separation, coming from the belief in God's holiness and his removal from uncleanness, gave rise to the laws of defilement.

⁵ "The Book of the Law," found in 621 B. C.

⁶ H. P. Smith: *The Religion of Israel*, p. 211.

Holiness became a physical or sanitary consideration, a basic element in Judaism.⁷

The Priestly Code (500 B. C.) constituted another important source of legalistic Judaism. The "P document" developed the technique of the priesthood, emphasized the absolute sanctity of the sanctuary, and established the two main institutions of Judaism: the Sabbath and circumcision. The separatism and formalism of the Pharisees arose partly from the ideas embodied in the Priestly Code. Legalism reached its consummation in the Greek and Maccabean periods, when the high priest became civil as well as ecclesiastical head of the Jewish community. Prominent in the priestly legislation was the system of sacrifice.⁸ There were four kinds of sacrifice: burnt offering, peace offering, sin offering, and guilt offering (Lev. 1-7). Their purpose was to remove the pollution of sin, an offense to the sanctity of Jahweh.

Mention must be made of two other makers of Judaism. Ezra, a scribe, brought the book of the Law with him from Babylonia, read it to the assembled public, and thus established the Torah as the sacred book of the Jews.⁹ Nehemiah restored the walls of Jerusalem, thus giving physical expression to the work of his contemporary, Ezra.

We have now observed the origin of the chief characteristics of legalistic Judaism: the holiness of Jahweh, the paramount importance of ceremonial cleanness among laymen, and especially among the priests, who enter the sanctuary of Jahweh, the sacrificial system for the removal of sin and guilt, the consecration of the Sabbath and circumcision as the two most important institutions, and finally, the canonization of the Torah, the sacred Law.

JESUS' CONTINUITY WITH THE PROPHETS

The old conflict between priest and prophet, between institutionalism and inspiration, reached its climax in Jesus, the "prophet of Nazareth." The triumph of legalism after the Exile witnessed the disappearance of the prophets and the appearance of the scribes. The atmosphere into which Jesus came was charged with an externalism such as prevailed in the eighth century B. C., and Jesus' opposition to the leading party of his day, Pharisaism, was aroused by the same legalistic tendencies that evoked the denunciations of the prophets. The resemblance does not stop with the criticism of the times made by both the prophets and Jesus, but holds likewise in the case of their message, and their final out-

⁷ "The Holiness Code" is found in Lev. 17-26.

⁸ Blood, according to tradition, was sacred and intrinsically supernatural.

⁹ Neh. 8. Discussion of Ezra in paragraph on Judaism.

come. Jesus, like Jeremiah, offended the Temple authorities, an offense which precipitated his arrest.

It is true, Jesus fell heir to legalistic Judaism, as well as to Prophetism. His words, and most of his greatest ideas, are to be found in Rabbinic lore. His eschatology (and that of Paul) was influenced by the apocalyptic developments of late Old Testament Judaism. Jesus' attitude and whole spirit, however, were clearly a continuation of the prophetic message. John the Baptist was an Amos redivivus, denouncing ceremony, demanding repentance and good character, and repudiating the king (Herod) for immorality, for all of which he was quickly silenced. Jesus emerged from his obscure youth to take the place of John the Baptist, the last of the prophets of the old régime. "Repent, for the kingdom of heaven is at hand," John's challenge to the people, was taken by Jesus and spiritualized.

Jesus re-interpreted the Law in the light of his own convictions, and in each of the six illustrations used he appealed to the prophetic attitude, love rather than law, service rather than sacrifice, righteousness rather than ritual (Matt. 5. 17-48).

Jesus' emphasis on the Fatherhood of God and the brotherhood of man (Mark 12. 28-31) was a restatement of prophetic teaching as incorporated in Deuteronomy. Ethical monotheism and its moral implications, as preached by Amos and Hosea, and as universalized by Deutero-Isaiah, gave Jesus' gospel a catholicity which later materialized in the Christian missionary enterprise of Paul.

Another point of continuity between Jesus and the prophets is found in the idea of redemption, the ideal and goal of all prophecy. The moralizing, individualizing, and universalizing of religion, accomplished by the prophets, were inevitable steps in this redemptive process. It was the teleological view of Isaiah and Deutero-Isaiah (and of the other prophets to some extent) that demanded the redemptive scheme. God has a purpose; the Kingdom will surely come. The idea of redemption, in fact, is the "golden thread" that runs through the whole history of Israel and Christianity. In its extremely apocalyptic dress, the theme of redemption has caused no little amount of confusion, and has proved to be a vain dream (from the historical and political standpoint). Considered in its ideal sense, the hope and expectation of the kingdom of God, redemption is one of the main sources of Christianity's power. The prophetic theory of redemption made prophecy a religion of optimism and permanence. The same ideal, transmitted to the New Testament writings through Judaism, makes Christianity a religion of optimism, an optimism that thrives on conflict, and vastly superior to the pessi-

mistic religions, ancient and modern, which avoid conflict by holding out to their devotees the doctrine of good health, peace of mind, and the cosmic consciousness! The kingdom of God of Jewish political Messianism was a fond, materialistic hope never realized, but the kingdom of God of Jewish and Christian idealism is a spiritual verity.

If space permitted, it would enhance our theme at this point to cite some definite references showing Jesus' continuity with the prophets in his characteristic ideas. It will suffice to quote a few parallels from Amos. The cry of the prophet for individual justice, and his conviction that every life is supremely valuable in the sight of God (2. 6; 8. 6) finds its analogue in the teachings of Jesus: "Even so, it is not the will of your Father in heaven that one of these little ones should perish" (Matt. 18. 14). "Fear not, therefore, ye are of more value than many sparrows" (Matt. 10. 31). The law of cause and effect in the moral realm is clearly one of Amos' chief convictions: "Shall horses run upon the rock? Will one plow the sea with oxen? that ye have turned justice into gall, and the fruit of righteousness into wormwood" (6. 12; cf. 13, 14). The same idea is basic also with Jesus: "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" (Matt. 7. 16.) The spiritual worthlessness of ceremonialism *per se* was the theme of both Amos and Jesus in many of their discourses. "I hate, I despise your feasts, and I will take no delight in your solemn assemblies . . . But let justice roll down as waters, and righteousness as a mighty stream" (5. 21-24). How consonant that passage is with the following dictum of Jesus is entirely obvious: "Not that which entereth into the mouth defileth the man, but that which proceedeth out of the mouth; this defileth the man" (Matt. 15. 11). It is not necessary to pursue this comparative study further in order to substantiate the thesis that Jesus preserved a marked continuity with the prophets, both in his criticism of his contemporaries and in his positive message, and that prophetism, therefore, was a significant, if not the chief, antecedent of primitive Christianity.

NORMATIVE JUDAISM; THE ORIGIN AND GROWTH OF ITS CHARACTERISTIC INSTITUTIONS

We have indicated (Par. 2) the legalistic influences making for Judaism, and have seen that by 400 B. C. the foundation stones of Judaism had been laid. After the fall of Jerusalem in 586 B. C., Israel ceased to be a nation and became a religion, or church—Judaism.¹⁰ The develop-

¹⁰ Properly speaking, then, the term Judaism refers to the post-exilic Jewish religion, as contrasted to the pre-exilic religion of Israel.

ment of Judaism in its entirety lasted from the work of Ezra (445 B. C.) to the completion of the Mishnah (third century C. E.). It is our purpose now to give a brief account of the definitive factors in Judaism.

The name of Ezra has already been mentioned as prominent among the builders of Judaism. His chief contribution to the growth of Judaism was the proclamation and official establishment of the Law. The introduction of the book of the Law had an undeniable influence on Jewish life. There is a difference of opinion among scholars as to the character and degree of this influence. Kuenen saw in Ezra's law book "the origin of Judaism," the rise of the scribes, the injection of exclusiveness into Jewish life, and the extinction of prophecy. George Foot Moore denies any serious modification in the Jewish religion by reason of the proclamation of the Law, and he agrees with Wellhausen that "the Law made no abrupt break in the development of religion."¹¹ Perhaps the immediate effect was not so antithetical as Kuenen maintained; nevertheless the roots of Pharisaism are found here, and it is just this Pharisaic-prophetic antithesis that we are attempting to define.

Judaism was strengthened in the next place by the resistance to intermarriage, arising at this time.¹² The strict legislation against intermarriage produced an exclusiveness in Judaism, which is in evidence to-day. This Jewish separateness was the reason for the persecution in Alexandria and other Diaspora communities. On the other hand, it resulted in the persistence of Judaism as a religion from that day to this.

The founding of the synagogue is usually assigned to Ezra, who collected about himself a company of religious leaders. This assembly was considered by later Jewish writers as a council or "Great Synagogue." It is not unreasonable to assume, however, that the real origin of the synagogue is to be traced to Ezekiel's meetings with the exiled Jews in Babylonia (Ezek. 8. 1; 14. 1). In these gatherings, the prophet exhorted the discouraged Jews to a faith in their restoration, and instructed them in their religion.

The synagogue became the religious, educational, and social center of Jewish life from the beginnings of Judaism to the present day. It was primarily an educational institution, analogous, perhaps, to the modern church school of the Christian Church.¹³ By the time of Jesus, the

¹¹ G. F. Moore: *Judaism*, Vol. 1, p. 18. Cf. pp. 16, 18.

¹² Ezra 9-10; Neh. 10. 28-30. On the other hand, cf. book of Ruth, a revolt against the intermarriage prohibition.

¹³ An excellent account of the history and character of the synagogue is found in Moore's *Judaism*, Vol. 1, Part 1, ch. 5.

synagogue had achieved an independent status; its function was religious education, minus the sacrificial system of the Temple.

The importance of the synagogue for normative Judaism and for later Judaism (and also for Christianity) cannot be stressed too much. As the medium for the exposition of revealed religion, the synagogue was the one preserving element throughout the history of Judaism in the Christian era. Moreover, the synagogue was the model for the early Christian assemblies in their forms of worship and instruction. Here, it will be observed, is a place in which institutional Judaism, rather than prophetism, contributed to the making of Christianity.

The next important element in the formation of Judaism was the institution of the scribes. Ezra was called a scribe, but nothing is known of the scribes as a recognized class of teachers until the appearance of the book of Jesus son of Sirach (200 B. C.). The scribes were teachers of the Law, and, as such, replaced the priests of the former age. In the early centuries of the Christian era, Judaism became less priestly in character and more scholastic, or educational.

The Maccabean Age produced the Pharisees, the last constituent of Judaism with which we are concerned. The origin of the Pharisees has usually been connected with the Hasidim (the Pious), a religious sect, or scribal party of the third and second century B. C., characterized by a strict adherence to the Law. In the middle of the second century the Hasidim disappeared and were followed by the two parties, the Pharisees and the Essenes.

The Pharisees continued the anti-hellenistic movement of the Hasidim. As exponents of the Law, they became, by the time of Jesus, the leading class in Judaism. The Pharisees were not necessarily biblical scholars, such as the scribes; their chief aim was to produce among the common people a devout spirit and a conformity to the Law, especially the Tradition of the Elders. It was on the question of the Law *versus* the Tradition of the Elders that the Pharisees opposed the Sadducees. The latter party rejected the unwritten law as invalid, and followed only the Torah. Rejecting the Tradition of the Elders and the late Jewish theology, the Sadducees naturally opposed the idea of immortality and the resurrection of the dead.

The age of the Tannaim (the period of the rabbis and scholars; roughly speaking, the first two centuries of the Christian era) placed the last authoritative marks on modern Judaism, with the formation of the Talmud, the compendium of Rabbinic laws (Mishnah) and commentary (Gemarah). The two outstanding rabbis of the first century were Shammai and Hillel, whose teachings were embodied in the Mishnah.

This has been but a bare outline of some of the critical developments of Judaism, arising from the earlier legalistic influences in Israel. It must be observed, however, that between the older religion of Israel and normative Judaism there were some differences. Judaism had replaced much of the priestly element by the scribal; it had become a more rational religion. Then, the eschatology of Judaism was entirely different. The older Israelitic religion had nothing to say about immortality. The idea of retribution in Pharisaic Judaism took the form of a final judgment and resurrection of the dead. But as far as institutional religion is concerned, there is a marked resemblance between ancient Israel and modern Judaism.

THE BOND OF UNITY

It is exceedingly precarious to make sharp antitheses. The overlapping of these two dominant streams of religious influence in their ultimate effect upon religion is obvious. Judaism was influenced consciously and unconsciously by the prophetic message of personal piety and universal monotheism. Christianity inherited much from Israel—Jesus himself, in fact. The fact that Jesus himself came out of Judaism, paradoxical as it may seem, is the hope for a greater mutual appreciation and co-operation in the two great bodies, Judaism and Christianity. Orthodox Judaism and orthodox Christianity will probably continue to differ in Christological questions, but the more liberal sections of both faiths will seek to emphasize that in which both parties agree, rather than the dogmatic differences. The disappearance of legalism in modern Judaism and of sectarian division in Christianity will result in a closer relationship between the two religions.¹⁴ Reform Judaism, making it possible for the "scientifically trained Jew to be intellectually honest in his Judaism,"¹⁵ has its counterpart in the modernism of the Christian Church.

What is the essence of Judaism? The Fatherhood of God and the brotherhood of man. In these two conceptions, we have the combined deposits of legalism and prophetism. In other words, they also contain the essence of Christianity, and constitute the bond of unity that will ultimately bring Jew and Christian together. The historic principles of Judaism, the universal Fatherhood of God and the inseparable connection between religion and morality, are also the cornerstones of Christianity. The followers of Moses and the followers of Jesus share

¹⁴ Cf. the noteworthy Jewish-Christian publication, *The Legacy of Israel*, ed. Bevan and Singer. Oxford University Press.

¹⁵ Cohen in *Christianity and Judaism*, p. 96.

the same teleological view of the universe. Christianity inherited from Judaism the idea of cosmic purpose; just as the Jews throughout their history have been controlled by a supreme faith in the kingdom of God, the consummation of the divine purpose, so too the Christians look for the "far-off divine event, toward which the whole creation moves." For both, God is love and good will; man is his creation, and strives to attain the life in God. "Have we not all one Father? Hath not one God created us?"

AN AUTUMN SONG

THE frosty kisses of the fall
Diviner blushes bring
To fading cheeks of falling leaves
Than flame in flowers of spring.

So may the touch of coming death
To life a glory lend
And make the years begun in gloom
In blazing beauty end.

ANONYMOUS.

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

BIMONTHLY BREVITIES

LOVE is the greatest of all virtues, but not to the exclusion of any other. Faith and hope still have their worth. We do not despise the stars because the sun in the sky blots out their brightness—they are all still there. The diamond is sometimes set with other gems and it adds to their beauty. So does love touch and beautify all other graces of body and mind with its light. Beauty is more beautiful, knowledge more vital and genius more splendid when they have heart put into them.

LOVE excels all other graces in its beneficence. They cannot flourish without it. Without love, faith becomes bigoted and intolerant; knowledge becomes cold and conceited; and hope dreamy and impractical. Love might live alone but the other graces cannot. The world could do without philosophers, but not without lovers. We could spare all the orators, poets, artists and heroes better than we could our mothers.

LOVE never faileth; it is the most lasting of all things. Knowledge shall vanish in the blaze of heaven's revelations and the wealth of earth will fade before its glory; but love abideth because "God is Love," and God is eternal. The mountains are to him as very little children, and the gray of the centuries as the dew of the morning. While God lives, love shall last.

LIVING in a stable will not make a horse of a man, nor does wearing woolen clothing make him a sheep. No amount of church going or verbal religious profession can make a Christian. That name is more than an outward label; it stands for inward character.

NEITHER the aeroplane nor the automobile can banish pedestrianism. Greater than to "mount up on wings as eagles" is to "run and not be weary" and greater still is to "walk and not faint." After all, the biggest thing in life is not to climb a cloud, but to tramp the earth in constant daily service.

BERNARD SHAW, many years ago, composed this couplet:

What is a Communist? One who has yearnings
For equal division of unequal earnings.

Certainly, from the Christian standpoint, unearned wealth which has not been gained by service but by special privileges should eventually become a common possession of society. But this would not grant an equal division of income between the industrious and the idle. True spiritual ethics will recognize both individual and social rights. This is not communism in the political sense of that word. But with Andrew Mellon a distinction should be made between the earned and unearned income, and would apply it to all social relationships more completely than does that Secretary of the Treasury.

AGNOSTICS, in their philosophy of history, have often alleged that religion started as magic. But they do not seem to have discovered that magical theories were the real birth of physical science which they so blindly worship. Astrology was the beginning of astronomy and alchemy of chemistry. Perhaps modern science would be worth more for mental culture if it would retain some of the imaginative elements with which it started. It is the glory of religion that it is still willing to express itself in apocalyptic symbolism.

ROZANOV, a recent Russian writer, has followed Nietzsche in his charge of Christ as a God "so pale, so weak, so decadent." In his *Apocalypse of Our Time*, Rozanov ridicules Christianity as an "anæmic" religion and asserts that "Christ came to emasculate the world." He repented on his death bed and died happy. But that philosophy is not confined to such agnostics. All mere militarists, capitalists and Machiavelian philosophers of politics who claim to be Christian teach the same dogma and, placing might before right, do not see that sacrificial love is mightier than wealth or physical power. They still worship Mammon and Mars, rather than a Christlike God.

AN English Quaker poet wrote these lines concerning

The faith I have held with all my waking breath
That Glory is but death;
That Righteousness is alien to the sword;
That not by might or power
But by the Spirit's flower
Of Love, the Kingdom cometh, as saith our Lord.

May we not all be awakened by the Breath of God and hold the like faith

that the cross of Christ is the very center of all life and that more than all warlike crowns it shall win the world.

ALL earthly fatherhood and kinship is based upon the Divine Fatherhood. Every real earthly love is a flower whose root is in God. All moral affections and virtues are imperfect until they are Christian. Earthly ties are images of heavenly facts and should reflect heaven. When shall every man become such a father as is God, such a son as is Jesus and such a helper as the Holy Spirit?

"REPENT, for the kingdom of heaven is at hand." No wonder men were stirred up when they heard that command and its promise. And repentance is the Pentecostal message of all time. Preach a theory or a ritual and nobody will be troubled, but repentance means revolution. There is cheer as well as warning in the message. Jesus spoke of a good time coming. It is no wail over the past, not a dirge, but an overture, a prelude of the glorious oratorio of redemption. His voice thrills the world with the inspiration from still unborn ages. Let us continue to preach repentance. Blessed are they whose voice is the harbinger of a better day; they are sounding the keynote and writing the score of the final jubilee.

WHAT would Jesus do? There is another question which so completely clears the moral atmosphere. What would he approve? Test conduct by that question. Ideas are ghosts, they have no substance. To be worth anything, ideals must take flesh in human lives. Jesus is the Truth; he is more than that, he is Life.

NEOKINESIS, which in English means New Movement, is a theoretical helpmate of evolution, which some scientists are introducing into zoology as a sort of confrere creating the differentiation of species. Certainly there is quite as striking an inward contrast as there is outward likeness between the anthropoid animal and the human being. So evolution is coming to mean change quite as much as similarity in species. Evidently there is even a more continuous evolution going on in science than in Nature itself! *Neokinesis!*

A NEW birth is a necessity. What is needed is not a new life of the old order, but a new order of life—new power rather than new opinions, for to be born again is more than merely to be taught again. No mere finger drill will open the kingdom of music to a girl; no grammatical

grind will reveal the kingdom of literature to a student; so, no drill in church creeds or ritual will open the doors of the kingdom of heaven to a soul. Regeneration is a door to a road of diviner knowledge. The Holy Spirit will guide to all truth.

SELF-PRESERVATION may be the first law of nature, but self-sacrifice is the first law of grace. "Survival of the fittest" may be the evolution of mere animal life through natural selection, but the life of man grows only by the sacrifice of the best. Human progress proceeds not by selfish conflict but by unselfish martyrdom.

Life evermore is fed by death
In earth and sea and sky,
And, that a rose may breathe its breath,
Something must die.

Love, the supreme title of God, is the only conquering power of the world, and love means sacrificial service.

REALITY of sin is the verdict of human language and common sense. Conscience is a proof; its agonies testify to man's personal responsibility. The question of the origin of evil may be unanswerable, but there is no question as to its responsibility. Inherited sin does not involve guilt. Adam's apple causes no colic in the conscience of to-day. There is no guilty sin but willful sin. "A man is mean only when he means to be mean." It is wicked to charge our sins on God and silly to blame them on Satan. Man is the father of his own sin and the grandfather of his death. (Read James 1. 13-15.)

ECCLESIASTES, the book of the preacher, is the saddest book in the Bible. One of its most pathetic passages is that which tells of a beleaguered city which was saved by the wisdom of "a poor wise man." Tragedy upon tragedy, it is recorded that "no one remembered that same poor man." Is there any man more sadly forgotten and neglected to-day than the retired preacher?

WESLEY, in his sermon on "Salvation by Faith," the first of those forty-four ranked in the Methodist Standards of Doctrine, thus defines saving faith:

"It is not barely a speculative, rational thing, a cold, lifeless assent, a train of ideas in the head, but also a disposition of the heart. . . . Christian faith is then not only an assent to the whole gospel of Christ, but also a full reliance on the blood of Christ; a trust in the merits of his life, death and

resurrection; a recumbency upon him as our atonement and our life, as given for us and living in us."

So Wesley rightly emphasizes the act of the will as an essential element in saving faith. Of course he did not mean that assent to the whole gospel was a condition of salvation, but merely the gospel so far as it is known by the believer.

A STRIKING product of modern scholarship is the discovery that the Bible is a revolutionary book, a record of the development of a divine democracy. Moses was a great social leader. The prophets of the eighth century before Christ were radical defenders of the rights of men against money, of people against property. If all mankind could be persuaded to read the Book of God, accepting its teachings, rather than searching it for their own pet opinions and injecting into it their own prejudices, the world in a single generation would become more than a political republic, but also a social, industrial and spiritual democracy. It would become a kingdom of humanity, a real meaning of the kingdom of God.

STRENGTH AND BEAUTY

Strength and beauty are in his sanctuary. Psalms 96. 6.

THE Hebrew Temple was more than merely a public place of worship; it possessed a parabolic symbolism of unseen spiritual truth. The earlier tabernacle, made after that divine pattern revealed to Moses on the mount, was behind it. So the full life of nature born both of that vision and wilderness experience was in it. It was an image of the universe, a meeting place of heaven and earth. The introduction of many natural features into the Temple typed the symbolic character of nature itself and pictured the oneness of the natural and spiritual.

Heaven and earth are brought together in worship. No true worship can shut out the life of nature itself. There must come into it the fragrance of flowers, the perfume of pines, the aroma of mown grass, the music of bird song, the chanting roar of the ocean and rippling murmurs of the river.

Hiram, of Tyre, the widow's son, was an artist who besides other architectural work fashioned two pillars in the Temple's porch, perhaps the most splendid casting of bronze made up to that time. These strong supporting pillars were crowned with capitals of lilywork, the posts and their crowns thus illustrating two elements of both material art and

spiritual character, Strength and Beauty. In them was an inspiration of the hand, a holiness of toil and a significant sanctification of the common life.

STRENGTH COMES BEFORE BEAUTY

Strength comes first in creative skill because it can do without beauty far more easily than beauty can exist apart from strength. The first need for pillars is that they be strong.

This is the world order. Nature has always grown from Strength to Beauty. The granite of the hills bears at last the grace of the pines and firs. About the skeleton of earth God wraps at last the emerald robe of the meadows and embroiders it with flowers. Beauty is the climax and not the beginning of a work. The majestic tree has first its unseen and unlovely roots, then later the fairer trunk and branches, and finally the robing of leaves and its adornment of flowers and fruits. The human skeleton is not a lovely, but a very necessary thing. It reaches beauty when clothed with the graceful charm of flesh. A little illness may mar beauty, but strength, lying deeper down, is not so readily destroyed.

This is the law of man's creative work. He first lays a foundation with slightest decoration, but as his structure rises from the earth it breaks out into artistic beauty and at last holds its perfect blossom up to the gaze of God. Having started with potent strength, whose style may lack supreme grace, at last he wreaks his fancy's utmost gift to make lovely the cornice and spires of his house. Honest construction must be back of all ornament. It is a primary law of æsthetics that ornament must not be constructed for itself, but be made the outcome of its firmer background of material.

This is an equally true law in human character. The heroic virtues, such as faith, courage, truth, fortitude, constancy, lie at the basis of all attributes of life. Duty must build the firm foundations which at last may bloom into love. Behind the gospel lies the law. All the finest graces must begin with firm righteousness. So all history and life which may have started with a chaos of mighty matter, through a heroic age of struggle, finally can achieve true culture. Puritanism was a strong pillar of piety in English and American life. It wore no lilies on its capital head, which was its great defect. Yet its moral vigor, which must not be rejected in the life of to-day, is already blooming into graceful charm. There are two standards in creative power, the static and dynamic, endurance and action. Mere endurance is not enough. It should possess the energy of growth as well.

STRENGTH ENDS IN BEAUTY

Strength is itself a sort of beauty, for we never can greatly admire weakness and feebleness. This is a law of nature. Real power moves along the lines of loveliness and symmetry. As Emerson sang: "Nature lays her beam in music." Therefore the Greeks called the universe *Kosmos*, beholding in its majestic forces the instruments of order and harmony. Our physical forces as taught in sciences to-day move in rhythm. The wave theory of a generation ago, as to light, heat and electricity, may be changed somewhat to-day, but the electrons of matter still move in time. Our minerals flash into crystals as coal becomes a diamond, just as vegetables burst into flowers.

It is thus also in Christian character. Duty is at last glorified in love. The voluntary moral efforts of the will blossom into the spontaneous outpouring of the affections. The highest love must rest upon truth. So rung out that old ballad:

"I could not love thee, love, so well
Loved I not honor more."

While the voice of sentiment cries: "Give all to love, obey thy heart," the voice of duty cries, "Be true!" and so at last wins those lilies of the highest love which, like all earth's blossoms, are born of the dark soil of self-sacrifice. Beauty at its best has strength.

"Winter makes water solid, yet the spring,
That is but flowers, is a stronger thing."

Strength is necessary to the highest beauty. There is an insipidity about characterless prettiness, as described,

"Faultily faultless, icily regular, splendidly null!"

There can be no high personality apart from strength. There is great danger in reducing religion to mere sentiment, emphasizing only what are wrongly called feminine virtues, such as gentleness, tenderness and sympathy. This may cause a breaking down of moral distinctions. There is real difference between genuine feeling and shallow sentiment, which is a mere edge with neither breadth nor depth, like the curl of a wave which dies in froth without its swelling substance. *Æsthetic* emotion is not piety. Ritualism is often at the other extreme from Puritanism. There is no grace of character without a stalwart righteousness behind it. Christianity needs the grip of the Hebrew Ten Commandments and the stalwart zeal of the Jewish prophets. Every real revival must begin in righteousness, for we cannot build securely unless we dig down to

the rooted strength of the eternal rock. Only thus is the fabric of beauty made secure.

STRENGTH MUST BE JOINED TO BEAUTY

Our living pillars must be strong; they ought to be beautiful as well. Yet these are not always united. Lilies and roses have much beauty but little strength. The elephant, whale and ox are rich in strength, but poor in beauty. Nature sometimes places these attributes in contrast, as when the violet blooms in the shadow of a rock, or a rainbow flings its scarf of splendor about a cataract.

Strength and beauty are a natural alliance. The world was not finished until flowers bloomed, birds sang and man was born. Flowering plants and singing birds were almost contemporary with man in the geological record. Many of us reserve our greatest admiration for those objects which unite both strength and beauty—the mountains and the sea, the tree and the horse, and, most of all, for man himself. Man does the same in his architectural work. He started with strength but found decoration to be a necessity. He would not dwell in the rock caves, or in Egyptian tombs. His art at last broke forth into the calm harmonies of a Greek temple and the gorgeous luxuriance of a Gothic cathedral. It is even more so in personal relationships. We sing and feel it true, "None but the brave deserve the fair," and who shall forbid the bans when victorious courage weds sweet loveliness? They must be one in substance, for beauty grows out of strength. Those capitals, fashioned by Hiram of Tyre, were of the same bronze with the mighty pillars and were as strong as they. God's heroes have been such; they have joined the power of a giant to the radiance of an angel. There is no tenderness like that of the strong, no love like that of a hero. It is Paul, the potent apostle of faith, that wrote the supreme hymn of love. That rugged mountain Martin Luther for us to-day has glens in his nature where the rills sing, the flowers bloom and the little children love to play.

Beauty is the consummation of structure. "So was the work of the pillars finished." Character is not complete until it takes on its charm of pulchritude. Holiness is not perfect until it becomes "the beauty of holiness." Nothing is more delightful than to see a soul grow until at last we behold the fragrant lily of a lovely womanhood, whose whiteness is holiness and whose perfume is a gracious influence, helpful and inspiring. Life is not complete without that lily-work.

Dare we not believe that the significance of beauty is the spiritualization of matter? That is one lesson of the radiant transfiguration of Jesus. Indeed, some of us have reached the vision of our loved ones

which sees beyond the body into the spirit and we dare to say, "All my friends are beautiful." It is a touch of the unseen which only the eyes of love can see.

Those temple pillars called Joachin and Boaz, firmness and power, used constantly as an image in this article, were at the portal of the Holy House. Strength and beauty ever guard the way to God. In the formation of our spiritual life they had a real basis in the sanctuary, for strength and beauty of character are based on religion. They are often a product of the sanctuary. They live only in the presence of God. Standing as they do at the doorway of the higher life, we can pass beneath the lilies into the inner glory, for the way to the unseen presence is built on duty and overarched by beauty.

PIETY IN POLITICS

THE Christian minister ought never to be the tool of a political party, yet he has a political duty, not only as a man and a citizen, but also as a preacher. And he ought not to be deterred by the crass criticisms of those worldly men who are neither good Christians nor good citizens. Neither should he be prevented from preaching religious duty in politics by those silly charges of his alleged inexperience in partisan life and his lack of practical talent through being necessarily outside the realm of activity in politics. He may see some things much better for being outside. If you want a cock to crow you up in the morning you do not take him to bed with you!

Nothing could be more dangerous than the subservience of the pulpit to partisanship unless it were the worse indifference of the pulpit to politics. We must keep party politics out of religion, but if we want to save our souls we must apply our religion to all of life, to business, politics, and all social relationships. A religion too good to be practised at the polls or in business would be too good for this world and good for nothing anywhere else. All high questions, either as to rights or duties, are at their bottom religious questions.

SACREDNESS OF THE STATE

The nation, as taught in the Bible, is not profane, but sacred; not merely secular, but also divine. As Paul preached, "The powers that be are ordained of God."

This is not an affirmation of the divine authority of any particular form of government. God has not ordained aristocracy, monarchy or even mere democracy, but he has founded human society and permitted

human government as a path to the coming kingdom of God. Theocracy is behind them all. This view is not based on any theory of the state, whether a social compact or a divine revelation, or, as commonly held to-day, a natural evolution. In any and every case it expresses the will of the Eternal and is holy with the sanction of his authority. Its power to master life transcends all individual rights. Law is the shadow of God's justice.

Surely this is especially true of a democracy. This may be hard to realize, but there is deep truth in that saying of De Tocqueville: "Men never need to be theocratic as much as when they are democratic." Doubtless the sentiment of nationalistic loyalty has gone too far in human history, but there has been something noble in it even when bestowed on worthless kings. No government is as much entitled to loyalty as that raised by popular suffrage. To smite in the face that image of power we ourselves have erected is suicide and self-insult. Charles Kingsley said: "A nation is, after all, only the people that compose it. You and I and our neighbors and our neighbors' neighbors, and so on and so forth." Certainly, a government is what all of us make it.

As to the vocation of the nations, they have often been the agencies of a divine education of the people. Israel taught righteousness, Greece culture, Rome civil justice, England world enterprise, and we dare to think that America as well has her mission in the world. Every genuine citizen carries the national type in himself and it is recognized in him. Our country, what is it? It is our very life blood, the fiber of our soul and body in every speech and gesture. It is the overbending skies, the heaven-piercing hills, the encircling seas—not as in the geography book but as in ourselves. It is our ancestry, the transmitted torch of kindled glory, the heritage of a heroic past; it will be a posterity to which we are yielding the good will of the present. So it is greater in many ways than the individual or the family. The divine mission of America is to speak some final word of freedom and hope that it shall bless the world. Therefore we must set up the throne of justice here, and the scepter of our power must be righteousness and the real crown of our republican majesty must be the lowly fear of God.

THE SACREDNESS OF OFFICE

There are other ministries than that of the Christian pulpit which are not less sacred. Many may smile at this; it is very hard to connect the bummer hordes who so often infest public office with any sacred association whatever. But the logic is true that if government is divinely ordained, then public office is a sacred ministry. (Romans 13. 1-7.)

"Public office is a public trust"—that famous saying of President Grover Cleveland goes quite to the heart of this matter. It is a thoroughly democratic doctrine and really logical only under a free government. That office could exist or be held for private or selfish ends is a mean inheritance from those days of absolutism when rulers imagined that the people existed for their sake and not they for the people. The final triumph of genuine civil-service reform will be the final blow struck at the hateful theory that office is a personal franchise to be bought by party fealty. It will be a recognition of the passing of divine rights of rule and the coming of divine duties of service.

This ideal has been desecrated by the partisan theory. We must believe in political parties; indeed, the principal vice of our system is that we do not hold any party sufficiently responsible. The United States will doubtless always have two parties; one conservative and the other radical; one of progress and the other of stability, one Federal and the other Democratic. Never shall either swallow up the other as did the rod of Moses those of the Egyptians. Party discipline may often, as now, falter before supreme duty to the state, yet parties must always exist. The most detestable maxim that ever entered American politics is that saying: "To the victors belong the spoils." Spoils! The high function of public duty, the solemn responsibility of administering the law, the sacred investiture with the powers and attributes of sovereignty, consecrated by pledges to men and oaths to heaven—these are called "spoils"! No wonder that politics become a scramble for place and not a settlement of public policies, nor the honest strife of ideas. Public office, far from being a public trust, is often regarded as "a private snap." The unblushing official frequently asks with regard to every public question, "What is there in it for me?"

This higher ideal is needed: the recognition of the sacred character of government, the moral character of politics and the sanctity of official trust. No candidate should receive a single vote for the Presidency in 1928 who has violated his oath of office by supporting any annulment of any amendment to the Constitution, or who has limited by local laws its proper enforcement. Such candidates are perjured traitors.

THE SACREDNESS OF THE SUFFRAGE

If the state and its offices are sacred, still more is the suffrage that creates both.

Free government reflects the elector. It can never rise high above its source. If it is bad, it is because we, the voters, are either foolish or

bad. Thoreau said: "It matters not half so much what kind of a ballot you drop into the ballot box once a year as what kind of a man you drop out of bed into the street every morning." For the supreme test of any society is, Does it make man? If we want better government, the only program is to make better citizens.

Suffrage is above party. No body of men can fix our ballot for any one of us—neither a general convention nor a town meeting. The good citizen does not belong to a party; his party belongs to him. It is merely the important machine by which he makes effective his own will. The true Christian never need feel compelled to vote the straight ticket when it has Satan at the top, the devil at the bottom and Beelzebub in the middle. He will learn to use his conscience as well as his eyes in testing a platform or choosing its candidate.

Voting is an act of worship. Why not? What act does any citizen perform more divinely significant? It is as holy as marriage, as sacred as the sacrament, as divine as death. He will take off his hat to enter the polling booth, he will not mark the circle at the top of the party column (for he should know how to read); but he will take time to mark every name for whom he votes, thus weighing every candidacy no matter how much trouble it gives, and when he deposits his ballot he breathes a prayer and feels as religious as he ever did in church. All human life should be made holy.

November is bringing to our country a vital issue for solution by political piety. God grant that the millions of men and women voters may meet the issue of that coming Tuesday's dawn with this high sense of religious responsibility and the sanctity of the freeman's choice! God grant that some day our polling booths shall become to us holy shrines of the Lord, and all our elections be to us like the sacred feasts of the Jews, when the people went up to Jerusalem.

YOM KIPPUR AND AZAZEL

THE Jews, to-day a nation without a country, have become almost cosmopolite and are still as vigorous in mind and body as they were three millenniums ago. Yom Kippur, the sole fast day of Israel, comes after the Feast of the Trumpet and just before the Feast of the Booths, the festival of the harvest home. These holy days in the calendar year mark the autumnal equinox, just as the springtime Passover at the beginning of the Sacred Year does the vernal equinox. It is also the New Year's Day of Israel.

Yom Kippur appears to have become after the exilic period the greatest of all the sacred days of Israel. The modern Jew, of course, cannot observe its Levitical law. The sanctuary is destroyed and the priesthood failed to exist. Yet the orthodox Jew will still robe himself in the white *talet*, the garment in which he will be buried, and wave a slain fowl over his head saying, "May this be my substitute, and, as it goes to death, so may my spirit pass to the eternal life of the blessed."

This Day of Atonement under the rules of the Ancient Ritual was the one day on which the High Priest entered the Holy of Holies, first to make atonement for his own sin and then for the sins of the people. This he did, not clad in his golden robes, but in white linen touched with no thread of color, sprinkling the sacrificial blood everywhere in the sanctuary and especially upon the mercy seat (the lid of the ark of the covenant), uttering the ineffable name then only spoken aloud, YAHWEH, swinging the censer that the incense cloud may hide that glory of God, that "no man may see and live." Then upon a live goat, destined for deliverance to Azazel, angel of evil, he confesses the sins of the people and the goat is sent away into the desert to be lost and with it all the sins. At last he appears before the people with the announcement of pardon, like the Papal benediction, *Urbe et orbe*. Having appeared before God for the people the High Priest now appears before the people for God.

We, who by the writer of the Epistle to the Hebrews have been taught to see in the spiritual heaven the true Holy of Holies and in Jesus Christ the Eternal High Priest of humanity, can realize some of the genuine lessons of this Day of the Atonement.

1. The consciousness of sin, which is still testified as universal on this day by millions of Jewish people. And, moreover, it signifies that sin somehow means death, as even Paul, the greatest of Rabbis, audaciously argued universal sin from universal death. And this is our own lesson: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

2. The atonement for sin. Our modern fastidiousness shrinks too much from the religious use of that mystery of blood. Yet they who proclaim that God is Love forget that that blood in our human life means love at its best in sacrifice. Blood, in this symbolic sense, is everywhere, for love is everywhere; it has been carried into heaven by Christ. It is sprinkled on the lintel posts of creation. Love in God means sacrifice as truly as it does in man.

3. The true priesthood. Jesus was clothed in the white robes of innocency and "once for all" has entered the real Holy of Holies. Now the way is open for us all. There is needed no other intercession.

4. "Forgiveness of sins." That is the sweetest passage in the Apostles' Creed. Nature knows nothing about it. Physical science deals only with changeless law. But in that propitiatory covering of the mercy seat Israel teaches us that mercy is above the broken law, and we can sing, "Blessed is the man whose sin is covered."

Azazel appears to be a sort of mythical demon personifying the Satanic opposition to all holiness. This bad angel to whom the scapegoat was delivered probably does not appeal in its personal reality to the modern mind. Yet possibly its alleged meaning, *dismissal, separation*, will stand. In any case, it does type the completeness of the divine remission of sins, thus visibly sent away and lost. God can forgive and *forget*. So we dare to picture that scapegoat driven into the desert and then disappearing forever. So did the crucified Christ carry our sins into the realm of outer darkness where even the Father God seems not to be. He cried when the sun had shut out all light: "My God, why hast thou forsaken me?" Thus sins are typically cancelled in atonement. "As far as the east is from the west, so far has he removed our transgressions from us."

Dante, in his *Purgatorio*, pictures three steps into that realm of hope. The first is of white marble so crystal clear as almost to reflect images; the second is of rough and discolored stone, seamed and rent in every direction; the third is red as blood and on it God's angel stands to guard the gate. So have we still three steps into a Christian hope: the white holiness of God's law which convicts us of sin; the broken step of penitence and contrition; and the bloody step of the atonement. Take these three steps and the gate of hope shall open wide and beyond all the door of Paradise.

HOUSE OF THE INTERPRETER

THE SAVOR OF LIFE AND DEATH

Thanks be unto God who always leadeth us in triumph in Christ and maketh manifest through us the savor of his knowledge in every place. For we are a sweet savor of Christ unto God, in them that are saved and in them that perish; to the one a savor of death unto death; to the other a savor of life unto life.—2 Cor. 2. 14-16. (See also Gen. 8. 21; Exod. 29. 18, 25; Eph. 5. 2.)

PROBABLY this picture is based on the

pageants of Roman triumphs. It was the custom to offer sacrifices by burning incense along the Via Sacra, as the victorious procession marched by. For the conquerors the perfume was the promise of life, but to the captive prisoners a doom of death.

1. *Spiritual Fragrance.*—The sense of smell is subtle, unexplainable and close to the soul. It is perhaps the most vague and suggestive of all sensations. Odor is matter become impalpable; it is the aura, the atmosphere that surrounds beau-

tiful and precious things, like the mists about mountains, the vapor of the ocean, the foam of the cataract. It streams from the breath of gardens, the flavor of the fields, the redolence of clover, linden, buckwheat and new-mown hay.

Incense is a symbol of worship. Prayer is the soul's ascent to God. *Surreum corda*, "lift up your hearts," that call to sacramental service is typed in the wreaths that float upward from swinging censers, a wafted aspiration. So nature prays, from lily chalices, like floral bells tolling perfume on the passing air. The cloud that symbolically hung over the sanctuary typed the sweet savor of sacrifice.

Mountain flowers are most fragrant—such as the forget-me-nots of the Alps, and the purple Peruvian heliotropes of the Andes. So the highest mounted spirits make the best and most acceptable prayers. Yet some humble blooms are very sweet, such as mignonette, lavender, thyme, rosemary, basil marjoram, and keep their place in the gardens because of their fragrance. So may it be with the prayers of all humble souls.

"Dearer to God are the prayers of the poor."

There is permanence in perfume. It does not abide in the imagination. One cannot imagine an odor. It has a high associative value. It touches memory; all the precious past comes back on the breath of a passing perfume. A small molecule of musk, too minute for the eye, can be smelt by the olfactories. One drop of the concentrated oil of thyme will give its redolence to twenty-eight gallons of water. The aroma of ambergris has been found unchanged after twenty-five years. So sweet, so savory, so penetrating is prayer. John visions "vials full with odors which are the prayers of saints." (Read in this connection Rossetti's "Blessed Damozel.")

Surely the fragrance of Mary's alabaster box still embalms the world.

2. *The Fragrance of Sacrifice.*—The sweetest thing in the universe is love—the best that heaven sends to earth and earth can return to heaven. That one love-book of the Bible, Canticles, is filled with the glory of gardens, the fragrance of flowers, the perfume of pure passion

and the sweetness of sacrifice. No wonder that although it is not a book of prophecy, we have come to see in Christ the Rose of Sharon, the Lily of the Valley, God's divinest gift to man and man's highest offering to God.

Surely our Father is well pleased as the universe swings censers, as the worlds burn their altars of incense in the perfume of prairies, the fragrance of forests—but on its highest altar, the cross of Christ, is found the acceptable sacrifice, the supreme savor of redemption. Some spices do not give out their odors until bruised or ground, as the sandalwood scents the axe that hews it. So was He "bruised for our iniquities." He is earth's crushed blossom held up to heaven in all its divine aroma of sacrificial love.

3. *The Fragrance of Life and Death.*—(In burial there have been practices of embalming with sweet spices as symbols of faith and immortality, like the flowers laid and grown on the graves.)

But ours is a Living Christ. He is not like the ancient sacrifices of the Law whose savor came in death alone. There is no odor of the charnel house about him. His is the fragrance of an immortal bloom.

There is a duality in such savor. Salvation rejected involves penalty. Even that text "God so loved" contains the terrible word "perish." Mercy abused turns to holy wrath. To reject authority or the claims of justice is bad enough, but to reject love and mercy involves deepest condemnation. The saddest Apocalyptic phrase is "the wrath of the Lamb."

The magnet has two poles, the positive and the negative. Evil is worst in its misuse of good. Blessing may become a curse. Fire may comfort or burn, water refresh or drown. This is alike true of all talents and endowments, knowledge and wealth. Spiritual gifts may save or destroy as received or rejected.

So death is manifested in the Dead Christ. That altar holds a dead Victim and thus reveals the divine justice as well as his love. It shows how God hates sin. "He spared not his own Son"; can he spare the impenitent sinner? The cross reveals man's sinfulness as really as God's mercy. Sin killed the Lord.

From the Living Lord there is an aroma of life and not of death. He reveals a new life in the love of God. The ravishing redolence of the roses of Paradise, the ambrosial bouquet of the gardens of glory are all in that sacrifice of sweet savor that brings life to mankind.

There are varied voices of Calvary; voices that go up to God and out to man. That Sacrificial Voice of Blood says more than can be heard in all mere human crucifixion; it is the savor of life as well as death.

How widely spreads this perfume! All of us may become incense bearers in the triumph of the cross. All loving Christian sacrifices share in the fragrance of Calvary. So, wherever the gospel is preached, responsibility is increased. It is an awful thought to the preacher that he may be augmenting the dreadful doom of the disobedient. Goethe pictures the angels dropping roses on the forgiven Faust, roses that blistered the fiends that would drag him to hell. So the mercies of God may be lodestones to lift us upward or millstones to pull us down. All depends on our response to redemptive love.

The same wind will carry the same ship in different directions, just as the sails are turned. Now the winds of God are blowing, the Breath of the Spirit, they blow past the cross with its beatific balm of saving love. All the gladdening chorus of eternal life is in them. Which way shall they drive the craft of your soul—as the minister swings the censer of saving sacrifice?

SEEKING TO SAVE

The Son of man came to seek and to save that which was lost.—Luke 19. 10.

In one word, "lost," is enclosed the pathos and tragedy of earth, but the other word, "save," discloses the grace and mercy of heaven. The text is a star in the constellations of love. It works an advance in revelation; the Old Testament said, "Seek ye the Lord," but the gospel pictures God's Son seeking the lost.

I. *The Loss.*—Our soul is an exile in a strange country. Dimly we remember

Paradise, which our feet are now too soiled to tread.

1. *Loss of Holiness.* Sin separates a soul from God, its true center of life. The child that has deserted its Father is lost.

2. *Lost to Happiness.* And the joy of the soul is in God. Why is earth's music set in a minor key? Why is human life so full of pain? the harp unstrung, the rose blighted, the light gone out? It is the heart's loneliness that has lost its Father.

3. *Lost to Heaven*—that is, "lost forever." Many do not yet realize what it is to be lost, as an ignorant child in the woods plucks flowers, chases butterflies, etc., but when night comes awakes to know that it has lost its home.

II. *The Search:* He came, this is the one great central fact of human history. Our lostness drew Christ as the pole does the needle, the tide the moon; so he seeks the souls that need him. As the lost sheep draws the shepherd, so the lost soul brings God down the dark stairs that lead to the depth of human need.

1. *What He left.* He came from glorious and sinless realms, where there was no sin nor sorrow, nothing but love, beauty and truth. He left the praises and adoration of all angels and all worlds, and came into our experience of pain, into a world of disorder. It was a leap out of the glorious light supernal into the heart of darkness.

2. *Voluntary.* He was not brought or compelled to come, but came of his own free will and choice. This avoids a frightful mistake as to the Atonement.

3. *Its reason.* There was something to save, which was precious to God. One cannot tell what could result from a lost planet or from a lost soul, but the soul brings Him quicker than a planet. Yet the sublimest meaning of his coming is in Christ and not in us. How could he come? is not so hard a question as How could he not come?

III. *The Saving.* This was the grand beauty of his coming, it was not for gold, or power or beauty, in which the world is so rich. He came to bring us back.

1. *To Holiness.* Sins forgiven, the sinful heart made new as God is reconciled.

2. To Happiness. Assurance, peace and the joy of his love.

3. To Heaven. Death and hell are conquered and the gift is everlasting life. Trouble, trial, temptation and death will find us all; let the Lord find us first. To a mother looking for her wayward

lost girl and who mistook a wretched passer-by for her daughter, the latter cried: "I have no mother! I wish someone would look for me!" But all of us are objects of that searching Saviour.

All who become like Christ will join him in the search for lost souls.

THE ARENA

THAT "UNAUTHORIZED BIBLE"

WHENEVER the Methodist Review gets to my study I know I am going to have a feast of good things. In that spirit of expectation I opened the March-April number; and I felt all right until I came to the "Unauthorized Bible," by Geo. Y. Rusk. Of course, in a way it is quite an interesting thing. The author thinks if we learn to speak the language of the prophets and the psalmists we may get their spirit. I don't agree with him, but it certainly may be possible that such study might have useful results. Some of the modernizing attempts, however, have a decidedly humorous effect. When I read: "And Chairman French of the Naval Committee has declared to waxen ears," and so forth, it makes me laugh.

That is a matter of taste, though. But when I read: "The power of the Huns is shaken. . . . Ask of the soldier, prove me, if the Hun died not face downward; he that was killed at Verdun," etc., it evokes different feelings. These modern prophets may copy the language of the ancient prophets, but certainly not their *discernment*. When they, that is, the prophets, used epithets they had good reason for it. And certainly our modern prophets should not, ten years after the war, clothe vilifications in the language of holy writ that most ordinary people are ashamed of to-day. We just have closed a series of meetings here, sponsored by the Peace Society. At one of the luncheons given at that time, ex-Governor Sweet of Colorado said, "Home, school and church will have to do educational work if they want to *perpetuate* the peace feeling, now

so strong. Especially the church," he said, with great emphasis, "for of all other agencies no one has done so much to make the war fever general, strong, intense, bitter. The state preached war because it seemed necessary; the church preached it because it was holy, a crusade, the sword of the Lord."

It seems that "Unauthorized Bible" man hasn't learned much since then, and keeps his pupils from learning.

H. KAMPHAUSEN.

Cleveland, Ohio.

TO A FORMER PUPIL ON ALLEGED ERRORS IN APOSTLES' CREED

I APPRECIATE much your confidence in asking me for an opinion on your creed. I am sorry you do not believe in a doctrine so precious to Christ and apostles as the resurrection of the body, which does not mean a literal raising of the particles of the body which was buried (flesh, bones, etc.), but does mean a restoration of our bodies in their eternal potencies as spiritual, and their permanent union with the soul (all material things have a spiritual basis or substratum). It was the idea of Christ and apostles that man was not to spend eternity robbed of one third of his personality, but that the whole person, body, soul and spirit, should be reunited. We must remember that whenever the Jews, before Christ came and after, used the word resurrection, they never used it as meaning simply survival of the spirit (what we mean by immortality of the soul), but *always* of a resurrection of the body, of course in connection with soul

and spirit. The Sadducees denied, like our modern "liberals," and they also denied that there were angels or spirits, I suppose also like our "modernists," who know so much more about these things than Christ and apostles. See the long article, Resurrection, by Willis, in Hastings' one volume *Dictionary of the Bible*. (Nash in the same thinks that Sadducees had a vague belief in immortality of the soul, but as Josephus denies this and knew them personally, while Nash lived 1900 years after, one might be excused for thinking Josephus right and Nash wrong.) Our bodies are in their place and design as truly divine as our souls, and the New Testament idea of their resurrection is not—when properly understood—to be waved aside by the demand of modern skepticism. You will find a splendid treatment, though all too brief, in Curtis, *The Christian Faith*, pp. 408-12.

You also say you do not believe that Jesus will judge all men. Here again, I am sorry you do not agree with Christ (Matt. 25. 31, 32; Jno. 5. 22, 23, 27.) But I think you do not intend to really repudiate Christ on this, but you are misled by interpreting judgment by human courts. Figurative descriptions must not be interpreted literally. Christ does not sit on a bench of justice examining and then passing formal sentences on every one. His judgment is part of the moral process of the universe, it is spiritual, instantaneous, eternal. When the sinner sees him he is self condemned, self penetrated by a light that judges him as he knows himself to be, and automatically assigns him to his own place. The reason that Christ is judge is his knowledge as Son of God and his sympathy as man, and the philosophy of the judgment itself is the absolute supremacy of that righteousness which

"If this fail,
The pillar'd firmament is rottenness,
And earth's base built on stubble."

You would substitute "immortality of the soul" for resurrection of the body in the Apostles' Creed. Well, it's nice to believe that we do not die like dogs, but that is no special doctrine of Christianity. The heathen Greeks believed that and

many infidels today. The Apostles' Creed was an actual historical creation, almost complete by 100 A.D., and to drop its clauses to-day and put in others is like a man doing the same with the Declaration of Independence and then reading it as the Declaration.

The glory of the Apostles' Creed is that it is the earliest formal statement of the Christian religion, growing up and used more and more in the second half of the first century, and testifying to the minimum of what was held as indispensable to Christianity as such, that is, the universal belief of apostles and their immediate successors.

The Miraculous Birth was just as truly a part of that belief as that there is a God, and to cut that out of the confession is as bad as mutilating the Lord's Prayer and worse, for the Lord's Prayer is purely Jewish, while the Apostles' Creed is specifically Christian. A man does not have to be a Christian unless he wants to be, but to be a Christian and deny the essential things that made Christianity when it arose seems hardly fair. The Miraculous Birth was, so far as historic evidence goes, the universal belief expressed or understood of all the early Christians, except in the second century of a small segment of extreme Jewish Christians who held Christ to be a prophet only. Not only so, it is the logical, the spiritual, and the historical presupposition of all Christ's other claims, words and deeds; so much so, that if you deny it or even think it unimportant you are bound, if logical and fearless, to go on to Unitarianism. Aesthetically it is so much in harmony with all we know of Christ that we shall, like Bowne, affirm it. Its omission from the Creed changes that Creed from what it is, a unanimous declaration out of the deepest consciousness of apostles and early Christians, to what it is not, a declaration of the emasculated faith of "modern" Christians, made pale and sickly by "science" falsely so called. See Faulkner, *The Miraculous Birth of Our Lord*, Cokesbury Press, Nashville, 44 pages.

You say to try one for heresy for his belief is "weak and stupid." It depends on how important the belief is, and on

whether the man to be tried has taken vows to uphold certain beliefs, denies them, and then persists in still preaching in the church of his vows. In the Unitarian Church nothing is heresy, and you have a perfect right to preach anything except immorality. In a Methodist Church, which has standards of doctrine and requires assent to them, a man who comes to change his faith in important points of those standards will, if he is honorable, voluntarily retire; if he insists on remaining and preaching his new creed and thus subverting the very foundations of the church which gives him his daily bread, then the man who tries him for heresy is not only not "weak and stupid" but is strong and wise. He is also noble, for he blesses the church and the man who is tried.

"You cannot change a belief with guns, only with stronger beliefs." Beliefs can be and are changed by study, by investigation, by growth, by various experiences, by new events, etc. Notice the case of Paul, of Luther, etc. Sometimes these changes are for the better, sometimes for the worse. In religion, if they bring you into deeper harmony with the World, with Scripture, they are for the better (case of Wesley); if not, for the worse (Newman).

You propose to change the Apostles' Creed in another particular, that is, make the scriptural "sitteth at the right hand of God the Father Almighty" into "is associated with God the Father Almighty." I am sorry I cannot feel the change is improvement. Everybody knows that the former is figurative, but he knows also that it expresses in lofty phrase the belief of apostolic Christianity that Christ the Son was received again into equality of honor and glory and power with the Father; and that as such he could be and was worshiped as God by the universal church. That belief made the church, gave it its conquering power, "in spite of dungeon, fire and sword"—exterminating agencies which would have been immediately withdrawn on the denial of this confession. The new clause not only practically denies this faith which was the very heart of early Christianity, but is true not only of the most imperfect Christian who was ever saved by the skin of his teeth,

but also of decent heathen-like Socrates, Epictetus, etc., whom we all expect to see "associated with God the Father."

J. A. FAULKNER.

Madison, N. J.

"PREACH THE WORD"

"THEN shall the Bishop deliver to every one of them the Bible, saying: 'Take thou authority to read the Holy Scriptures in the Church of God, and to preach the Word.'"

The above quotation is from the Discipline of the Methodist Episcopal Church, Ordination of Deacons.

From the wording, "preach the Word," there can be no doubt that the Bible was intended to have and to hold the place of primacy in the preaching of the Methodist ministry.

From what we have heard, and are hearing, we are persuaded that Methodist laymen generally would like to know what idea the Methodist ministry holds about the Bible. We had better say, what *ideas*, for mayhap their name is legion.

Up to within fifty years ago at most, the clergy and the laity thought pretty much alike and together about the Bible. So it had been from the days of the Reformation. At that time the church, the Roman Catholic Church, was the seat and source of authority for Catholics; was then, is now, and ever(?) shall be. For Protestants and Protestantism the Bible was authority.

This relationship held in Protestantism, with practical unanimity, up to within fifty years ago. The clergy and the laity, for the most part, took the Bible rather literally. Traditional views held sway. But how is it to-day with Protestantism in reference to the Bible, its one-time authority; more particularly, how is it with Methodism? We are persuaded that multitudes of laymen are befogged, secretly seeking for the light, not knowing with any measurable certainty what their ministers and pastors do really think about the Bible, its nature, its structure and construction, its authority, real or otherwise. Furthermore, we are persuaded that many ministers themselves are quite uncertain

of the ground on which they stand, or for what they stand, with reference to the Bible.

Within the past year the writer heard a noted Scottish thinker and scholar express the conviction that the ideals of the Reformation would have to be restated in the near future. Such an expression, in view of our envining uncertainty, at least causes some thought as to Protestants and the Bible.

We believe that this whole matter of our understanding and presentation of the Bible is a matter of major importance and significance. The present attitude, if persisted in, runs the risk of being a foundational weak spot, cause enough of some several phases of Protestantism's superstructure being out of plumb. If this attitude is persisted in will not the laity lose confidence in its ministerial leadership? As regards this cornerstone of Protestantism, the authority of the Bible, the church having spoken, and still speaking, with so much authority: "Take thou authority . . . to preach the Word," now has no authoritative voice for guidance about the Bible.

We have no word of criticism for the past. But we do believe it will be manifestly unfair to the ministerial initiates and to the laity if present conditions in regard to the Bible are maintained.

It is suggested that any changed attitude in such a fundamental relationship might joggle the *status quo* and the machinery of a great connectional church. Maybe it would. Is it not true that the chief underlying reason why the United States has not been favorable to joining a league of nations, or entering a world court, is that she felt the *business* interests of her citizens and herself could be better conserved by maintaining the *status quo* of non-participation?

For lo these many years there has been a rich and enriching sentiment and attachment for the Bible. We are entering the period through this oncoming generation when this attachment will change to detachment unless we have an intelligent approach to and appreciation of the Bible. Youth of to-day, in the large, and for the future, will inevitably involve as one of its fundamentals in religion intel-

lectual honesty. Intelligent youth has some misgivings as to the intellectual integrity of the church's leadership.

The time has fully come, we devoutly believe, when the major findings of Christian scholars about the Bible should be simply and clearly set forth, so that not only every minister in Methodism, but every layman as well, adult and younger, may be at least an informed layman, and, on the basis of his own intelligence and conscience, may have the privilege of deciding some things for himself.

We believe that the adult membership of the church, with rare exceptions, is both open-minded and open-hearted for the receptivity of this larger range of biblical background and interpretation, provided it is Spirit-led. In our limited experience we have found it so.

We further believe that the adult mind of the church is getting the conviction that the primal business and interest of the church is not to save themselves in death, but to save oncoming youth for deathless life; not to hold to the tradition of the elders because it was tradition, but to inquire if their traditions are the most trustworthy for the training of youth for their life that is to be.

This certainly is an age that is transitional in so many aspects, and assuredly so in reference to the Bible. Happy the minister who is so furnished intellectually and spiritually that he is able to pilot his people through this channel of changing knowledge and objective in regard to the Bible, weaving the best of the old and the best of the new into a pattern that best exhibits the purposes of God.

To the writer's mind Methodism has a wonderful place and possibility of leadership in the days that are now upon us, days that may make or break the faith of many. Not only the home field, but also the foreign field needs and needs must have some authoritative voice about the Bible. Unless we have we are taking the bottom out of any evangelistic campaign and endeavor, we are taking the backing from those phases of the church's work, local, national and beyond, which call for great contributions, for service and sacrifice. In fact, as it seems to the writer, effectiveness all along the line is

cut half in two if Protestantism does not at this time pave the way that shall lead to a better understanding of the place and power of the Bible in the Christian way of life for to-day. If this is true, what branch of the church other than Methodism, by reason of its spiritual birth, and by reason of its connectionalism, can better lead the way? What other branch of the Church of Christ the more has this sacred, far-reaching task laid upon it?

As the writer views it there are three directions in which this movement might proceed.

The Theological Seminaries of Methodism could and should be called upon to give to the church the results of the major findings of Christian scholars upon the Bible. This consensus of Christian teachers would be invaluable in helping many ministers and multitudes of inquiring laymen to find their way in the midst of the present biblical entanglement. All are acquainted with the traditional views upon the Bible. Reason and right demand that the church's membership should be furnished with the findings of modern Christian scholarship thereon, so that they themselves may intelligently choose their way. Intelligence and conscience, which God hath joined in Jesus, cannot be divorced in this matter. The writer believes that large spiritual results would finally issue from such a pronouncement. Its acceptance would be altogether optional and not obligatory.

In the second place, *our Methodist colleges and universities* should be centers of biblical training and illumination, not only for the attending students, but also for the related laity of the constituent territory, furnishing a leadership in matters biblical in which the laity, both as regards themselves and their sons and daughters, have both an intellectual and spiritual confidence.

Finally, and most important, as regards a situation in our *local Sunday schools*. As an educative factor and force they are meager enough. It is evident beyond question that at the beginning of each quarter, for the classes using the International Lessons, there is a far greater need for a quarterly background, than for a Quarterly Review at the close of the

quarter. This presents a great opportunity for some interested, intelligent layman who sees and, on invitation, seizes this opportunity, who "lays himself out," to get vividly before these united classes a comprehensive background, a setting, for the quarter's lessons just ahead. If a class period cannot be so used, the ground could be reasonably covered in two talks of fifteen minutes each in the opening period of service for worship for the two opening Sundays of the quarter. If no fitting layman is found for this much-needed service, then may it not be the pastor's opportunity? He could use the time as above indicated. Or, better still, he could set aside the hour for public worship, morning or evening, as the hour is opportune, the Sunday before the quarter's beginning, for a vivid and vital portrayal and presentation of the backgrounds of the quarter's study. How the people would welcome such an hour! What an opportunity for a pastor to help tie together church and Sunday school in a most practical way, and in a most practical way to be doing the thing to which he was ordained: "Preach the Word."

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WHAT IS MAN?

THE Psalmist certainly started something when he propounded this most puzzling of all questions. From his own observations he concluded that he was "fearfully and wonderfully made." What he would say to-day could he express himself on the matter is an interesting speculation. No doubt he would have to coin some new adverbs to give conciseness to his answer.

One point is evident, he tried to think of man as an upward-tending being, made for a little while "lower than the angels," for a brief period an earthly creature, soon to be "crowned with glory and honor." That should make us feel good, glad to be alive, happy over our prospects.

But many others have taken in hand the challenge of this question, have delved

deeply, explored widely, and dissected minutely this wonderful *homo sapiens*—man. So we would be persuaded that we are more “fearfully and wonderfully” constructed than man in any previous age could possibly imagine. When Pope said, the proper study of mankind is man, he could scarcely have dreamed into what realms of study man would be brought. No post-mortem examination will satisfy the student of to-day. He is more keen on trying to know what we were and are than what we shall be. So we are in the hands of our friends. The “logists” are having their innings one after another; there is a great deal of punting, scrimmaging, passing and tackling, and breaking through the line in an endeavor to reach the goal line for a touchdown. Has anyone scored yet? Multitudes await breathlessly some authoritative announcement of the result of the “play” thus far. We know the line-up by this time: the biologist, the anthropologist, the ethnologist, the psychologist, the physiologist, the sociologist and the zoologist, together with the chemist, analyst, and a few others on the side lines. It is a formidable array and ought to get us somewhere near the goal-line of an answer to the old and still soul-stirring question, What is man?

The laws of life have been analyzed, catalogued, compared. One conclusion is, all life is from one source, one cell. Then through vast spaces of time where a hundred millions of years one way or another does not cut much figure; through slow and silent processes known as evolution, environment, adaptation to environment, law of necessity, mutability of species, transformation of species and so forth, the infinite variety of all living things came into being. Thus, all physical life has a common physical origin, whether it be an ant or a dinosaur, a gnat or an eagle, a monkey or a man. Can we yet call it a goal? Is it an adequate answer for our being? Recent umpires have been telling us that Darwin made a goal. The question is as good as settled. Man is a superior monkey. He has evolved from the anthropoid ape. There are too many qualities in the ape to doubt that he is biologically removed from man, and *per se* there are too many ape-like qualities

in man to further question the origin of that particular species.

Again, has not the earth yielded up its treasures, a few bones here and there of prehistoric origin that may be constructed to represent an ape-man or a man-ape, whichever one care to call it? Observe also how an infant, with biologic autonomy, bends its toes over anything placed on its feet, and shows real intelligence when it grasps the finger of another person! Do not the little monkeys do the same? Truly a gain of ten yards for a first down. May not etymology also serve as an aid? A Spanish student in an examination in theology was asked to define “monotheism.” His answer was “The doctrine that God made man from the monkey.” The reason for his answer becomes plain when we know that the prefix “mono” is Spanish for monkey. One example may be as sound and reasonable as another.

But, in all seriousness what are the exact findings on this greatest of living questions? We are asked to believe from the evidence of a few bones picked up here and there, plus certain specific biological facts which are no longer open to question, that man has evolved from a lower order of beings, that he is a glorified animal.

Because there are too many overlooked factors in the human to accept without fair questioning this dictum, the missing link has been assiduously sought, and, if found, will become the acme of man's greatest discovery. Man has evolved from the ape. He has no more direct relationship to his Creator, from the standpoint of his being, than the slime which dried on the ocean strand in the aeons of the misty past.

If certain skulls have been found which bear resemblance to neither the ape as it now is or to man as he now is, but bear some resemblance to both, then they must belong to one or to the other, or to the two combined. We will suppose that some explorer were to discover in any part of the world a number of skulls of the pithecanthropus order, would that necessarily establish a true biological basis for the evolution of man? In the book of Leviticus there are certain prohibitions against practices that were in

vogue in remote antiquity and undoubtedly still not uncommon among the Israelites. Taking the *a priori* argument as valid in this case, that the condemnation of certain practices as evil meant that such evils were existent, would not Leviticus 20. 15, 16 indicate a possible and even probable act of relation of the human with the animal, including the ape, as might result in the generation of a species now known as the pithecanthropus? If those practices were known among a people as advanced in civilization as were the Israelites of that period, it does not require an impossible stretch of imagination that they would be still more common among the savage tribes, the denizens of the forests and jungles whose whole life was almost akin to the animals among whom they dwelt. This

possible origin of the anthropoid ape seems to have been entirely overlooked or ignored, though it contains possible evidence that should be sifted and weighed before we accept as conclusive the modern finding that man as a being evolved solely from the ape.

We can still contemplate our being, if not on the lines of what we were, truly on the facts of what we are and what we may become. Taking the Beloved Disciple as our mentor, we believe without doubt or reservation, "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like him; for we shall see him even as he is." 1 John 3, 2, 3.

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EVANGELISTIC PROPAGANDA

CAN WE GET A CONVERTING CHURCH?

A MAN in the church to-day can only take up two positions toward it: he can whitewash and sentimentalize and use big words, or he can face the facts and seek a genuine reform. We have not got a converting church, and Jesus Christ meant that we should have. Much of what calls itself loyalty to the church is just blind and stubborn refusal to face where we really stand. When John Henry Newman was a tutor in Oriel College, Oxford, he made some remarks to one of the authorities about the morals and religion of the undergraduates: to which the estimable gentleman made reply, "I do not believe it; but if it is true, I do not want to know it." That is a common attitude of college presidents and those who have institutions to protect. The whole church is suffering to-day, in my judgment, from the leadership of men who run institutions, but who know very little of the condition of the common run of souls in their churches.

What kind of people are we producing? Some time ago I sat next a parson at his

church supper. Across the table was a lady about whom I asked him some questions. I heard that she had gotten caught at a summer resort the year before, where there was much rain, and because she could not play bridge, she was out of it. So she resolved not to get caught that way again, and she was giving up her winter to warding off a recurrence of such a catastrophe. There she sat at the church supper with all the rest, fat and futile, so many times removed from the real purpose of the church that she really had no idea why she was there. And you know very well that you can multiply her by ten thousand in any considerable community of churchgoers in all denominations. We are producing by the thousand unconvincing and unconverted Christians, interested in a hundred things before the Kingdom of God. They hang on, nobody knows why, unless some fear lurks within that they dare not break away. Where does the weight of a person like that fall, say, in any church decision? On the side of ease, safety and conservatism. A church made up of people like that would tolerate Jesus Christ just about as long as a church made

up of people like that *did* tolerate Him two thousand years ago. The vestries and sessions and elders of typical churches—high-minded men very often, and competent business men—but would they all fall in with Jesus' plan if He came back and talked as He used to do? From how many of these people can you get a real spark of spiritual enthusiasm? A spark is a shock in electricity, and it is a shock in religion, too, when you really get it. We have very few highly charged personalities amongst our laymen. A great minister in London told me he had a congregation of "whole-hoggers" for religion. I hope it was true. It's a great thought. A congregation like that could almost shake the world if they got loose.

It isn't only the laymen. There's not much spark in most of the parsons, either. One Sunday morning in a university I was talking with the preacher of the day, a noted city minister. I was waiting for a dozen undergraduates to come for a weekly conference of prayer and counsel about personal work. I couldn't very well ask the parson to leave—(though I should do so now if it happened again)—so he stayed. *The only thing we couldn't get talking about that day was personal work.* He really did not know what we were talking about. Mind you, he had plenty of good stories about individuals he knew and had helped after a fashion. But he knew nothing of taking people definitely from one point to another in guided progress, till they were won for Christ. The next Sunday we got much further without him. Of course, like most of us, he talked too much, and did not know how to draw talk from the boys themselves. There were some of those lads I very much wanted to go into the ministry, and I feared for the impression that man had made. But he is one of many more. A fellow in great moral need came to see me some time ago. I found the only tie he had with religion was his love for a well-known minister to whose church he occasionally went, and with whom he used to talk. He coughed up the real trouble finally, and I asked him why he had never told his minister about it. He said, "Well, you don't tell Doctor ——— about things like that.

He's awfully interesting to listen to, but he wouldn't understand things like this." I have called on that minister once or twice, and I know what the boy means; he gives you a broadside of his mind, what he has just been reading or writing, his opinions upon public questions, etc.—all very interesting and instructive, but also all very far removed from the man sitting in front of him. When people seek out parsons, they generally have something important on their minds: they may begin with trivialities, or theological difficulties, or somewhere else out on the circumference: but they want us to help them to edge in nearer the center, where they can blurt out what they may never have told anyone else. How many clergymen have prevented a life-transforming conversion by preoccupation and irrelevant conversation and unguided pursuit of a subject *they* were interested in, instead of adapting themselves to the persons who have sought them out, it would be hard to say and probably awful to know. I know a good many kindly pastors and many reasonably good preachers: but I know appallingly few spiritual diagnosticians, able to get at men's needs, able to mediate Christ to them through intelligent sympathy and guided witness and honest sharing of experience.

As I see it, there are several causes for this condition of the church.

First, we see people in masses, and not one by one. We have not learned the principle of the Second Touch. Jesus touched the blind man's eyes once, and he "saw men as trees walking." Forests of men. Acres of people. He was once-touched. But when Jesus touched him again, he "saw every man clearly." When he was twice-touched, he individuated his seeing. Many of us think of congregations and societies and groups and committees until we never see people one by one, never talk to them except as members of some such group, the problems of which we are discussing. We so seldom get to the man or woman personally. If something tragic happens, we go to see them, and we give sympathy: but how often do we plan a campaign to win one man or one woman to definite decision for Christ, and bend

everything to that end, knowing that it is vastly more important than preaching a sermon or managing a committee? We simply will not take the trouble to make real contact with them, win their friendship, study their interests, and lay siege to them.

Second, this leads to general and ineffective preaching. The best sermons we ever preach will probably be in reply to a question we have been asked, or a problem we have met, in an interview. It does not take long for the younger men of a congregation to know, when a man begins to preach, whether he knows life or not. We betray ourselves in almost every word. We need to know much more than the general currents of the day: we need far more to know the eternal questions and problems which have always baffled men and women, so that when we speak we are articulating for them something they never quite made definite to themselves. I believe that, consciously or unconsciously, this is the first quality the ordinary person wants to find in a preacher. There is a directness and a personalness of approach in preaching, which is born of much contact with individuals in confidence, and which, so far as I know, comes in no other way, unless one possess innately that rare and amazing quality of genuine human intuition, and even this needs to be kept fresh by use. Jesus Christ generally walks into men's lives through doors which we open. Preaching has always been one of the great doors. But it must be opened wider in this day by much more personal appeal.

Third, we have so multiplied our means that they have become ends. A huge amount of machinery, kept going without regard to its spiritual yield, is what we mean by institutionalism: and about nine-tenths of the Christian church is sick with it to-day. Of course, it all looks *practical*. It makes good reports. The important laymen look on it as "doing something." The parson is a "hustler." Well, we need to be hustlers well enough, but let's hustle about something that matters, and not about dry bones that nothing can bring to life. I should say that the average church needed to be shorn of about

half its machinery, and the other half needed to be spiritually vitalized. For the ordinary minister is so busy doing secondary things that he has no time left for primary things. A committee meeting on Monday at three is specific, but a man around the corner making a hell of his own home—well, one waits, like Herod, for a more convenient season. The devil gets us, not so much through evil as through distracting and irrelevant good. So that our powers are laid waste by unfruitful side-shows.

Fourth, we are constantly using people at the expense of developing them. That is, we make them serve up to their present capacity, instead of enlarging that capacity, or awakening a new one. When someone comes to us saying, "Now give us something practical to do: I can't talk about religion, but I want a job," we accept their estimate of themselves, and ask them to keep the church linen, or be treasurer of something, or serve on a board. Now the denial of power to witness is really the admission of a defective spiritual experience: and instead of using a person with a defective experience to do as much as they can do, we ought to be giving them a deeper experience and leading them into more fruitful service. I do not belittle the tremendous amount of social and philanthropic activity on the part of church-members, except when it becomes a substitute for spiritual service. They always *think* they will make it spiritual—but how many of them really do? How many service organizations, which will suck our people for money, and use them for activity, are really at bottom anti-Christian, refusing to make religion part of their plan, throwing up the old problems of Jews-Protestants-Catholics, as a screen for their own want of spiritual vitality? I can tell you of more than one in New York City: and I want to see them smoked out, and our people warned that this kind of thing is *not* Christianity when Christ is left out. But the church does just such things with its own people; unable to make witnesses of them, it makes pack-horses, hewers of wood and drawers of water. And then sometimes it finds itself beholden to people, so that it cannot

hold them to their own highest. I know a man living a scandalous life to whom a church is indebted by over a hundred thousand dollars; and they can't say a word to his scandalous life! That church put second things first: they got his money from him, and hoped they would change his life. They would better have changed his life, and he would probably have given them the money they now pay interest on. We put people at such piffling tasks when they want to serve God. Personally I find this generation won't stand for it: they know the Kingdom of God is not bandages and back-slapping and money-raising and movies in the parish hall. They don't always know what religion is, but they know some things it *isn't*. If only we could see it, so much of the prejudice of this age against the church is remarkable like Jesus' prejudice about the church of His day. He may be calling to some of us through these youthful and debonaire critics. "Out of the mouths of babes . . ."

Where may we look for a cure?

It lies undoubtedly with the individual parson.

Dick Sheppard wrote a remarkable book, "The Impatience of a Parson," trenchant in its diagnosis, prophetic in its demands, but weak in its solution. Virtually he said (1) Do away with denominations, and have unity; (2) Thin down your theology, so that you keep nobody out; and (3) Make the Bishops at Lambeth in 1930 pass broad resolutions. My own belief is that the average man is much less interested in unity than we think he is, and much less interfered with in his spiritual life by "our unhappy divisions." If we came together to-morrow, it would not budge the ordinary man's spiritual indifference. As to broadening our theology, it's so broad now you can't see the edges of it: and when a river gets very broad, it stops being a river and becomes a swamp. Here again, you can throw your creeds into space, and many a preacher has done so, but still he has not won the outside world by it. And it is to me just too laughable to think that the pronouncements of any body of ecclesiastics in the world can make much difference; it is easy enough to pass resolutions. We need

something much more like revolution: if some of the leaders would confess their impotence, and get on their knees, and come back from the presence of God with a great word to the world, then we should listen. But merely increasing the amount of the sort of thing we have already will do no good.

The cure is much deeper than this. I am convinced it is in the conversion of the individual parson. This suggestion should shock no one. Many of us have gone into the ministry with a vague desire to do good, and a kind of impression that Christ was the best the world ever saw. This is no message, because it is not really an experience, but only just an aspiration. We met in theological schools dryness and remoteness from life, much information, but little to cleanse and stir our souls. They frankly said they expected us to be converted when we came. So we ploughed through, gathered the facts, were ordained, and went out into a church to see what we could do. This is woefully inadequate preparation for bringing people to Jesus Christ! The greatest single need of every church is a faculty in the theological seminaries that knows men as well as books and gets at the needs of its men individually and personally, as it expects them later to get at their people's needs. There is plenty of sin in theological seminaries. I have studied in two, and worked in many more. The great bane of the church is men with enough professional information to "get by," but without enough religion to change lives. Great evangelism is not taught in class-rooms, but in the conflict of actual personal touch. Professors who teach evangelism ought to be evangelists, not cast-off parish ministers who have gotten more interested in books than they are in people.

The head of a great theological school in Oxford told me some time ago that he did not know a dozen men in all England to whom he would send a soul in great need. That is a terrible judgment. It would apply just as well in our own country. It means that the supreme art, the art of drawing souls to Christ one by one, the art superbly manifested in the Fourth Chapter of St. John, is very nearly a lost art.

We can no longer evade the issue. It is not primarily the want of able men, or more education, or more scholarships for training, or adequate equipment, which is the matter with the church. The great defect is want of spiritual power in the ministers themselves, and these other things are excuses and scape-goats to confuse the issue. It is much easier to say that the people won't respond, or we can't buy enough books, or our community is particularly difficult, than it is to say that it's no wonder men aren't changed by listening to the unimportant rubbish we preach week after week, touching all the circumference and never getting at the center, and to admit that we are the problem. But we *are*. And the solution will begin to appear when we face our own sins, and surrender them to Christ with our whole wills, and make the confessions and restorations we need to make in order to be wholly "clear." There is much to follow: discipline, steady prayer, fellowship with contagious Christians, a growing understanding of the guidance of the Holy Spirit as the light upon every step. We know all these things theoretically already: but we have not yet begun to live the kind of lives in which they become effective. We shall not get a converting church unless we can get a converting laity. We shall not get a converting laity until we get a converting ministry. And we shall not get a converting ministry until we get a converted ministry. Converted Bishops would be a great help, but in the long last every church stands or falls by the men in local situations, not by its big-wigs and travelers. Many a parson, some in very

high places, needs to go through what men go through in a rescue mission, to have all his professional pride humbled, and all his knowledge of the "psychology" of conversion knocked endwise by the experience of it. I have no interest whatever in spiritual fireworks, but I have a profound interest in spiritual power, and I know that utter self-surrender to the will of God in Jesus Christ is the gateway to that power, and I also know that many a man who preaches about spiritual power is seeking it for himself, and needs to be born again. I had to have that experience in the mission field myself, and it was a straight and narrow gate but it led to life. As my friend Frank Buchman is often heard to say, "The first and fundamental need is ourselves."

Therefore let us give over for good and all making excuses to our congregation, to our elders and vestries, to God, and even to ourselves, for our want of spiritual power. The difficulty lies with us. The solution lies with Christ, if we will wholly surrender to Him. The world is waiting to be won, desperately needy, desperately hungry, strangely wistful just now. It is up to us.

"The time is come that judgment must begin at the house of God."

SAMUEL M. SHOEMAKER.

[EDITORIAL NOTE.—Those who read this article, which is the substance of an address delivered before the New York Methodist Preachers' Meeting, will surely be glad to read Dr. Shoemaker's noble books: *Children of the Second Birth and Religion at Work*, both of which are progressively evangelistic.]

BIBLICAL RESEARCH

NOTES ON THE CONCEPTIONS OF HUMAN NATURE IN THE J AND E SECTIONS OF THE HEXATEUCH

THE J account of origins pictures the first man as having a body formed of dust, but a life principle from the Creator's breath.¹ What this means as to

the relation between the Deity and the man is not fully explained. Semitic modes of thought leave room for the interpretation of the relation as that of parent and child, not potter and clay.² Current modes of thought in the Sinaitic

¹ Gen. 2. 17; 3. 19.

² Smith W. Robertson. *Lectures on the Religion of the Semites*. (Third edition, edited by Stanley A. Cook.) London: Adam and Charles Black, 1927. Pages 29, 40.

peninsula are on the parent-child pattern.³

On the other side may be cited the moral, as opposed to mere physical, relationship presupposed in the stories of Noah and his obedience, Abram and his obedience, and of the promise to Jacob at Bethel.⁴ The first two had shown their worthiness by their righteousness, but Jacob received the promise "gratis." The covenant relation is more explicitly brought out in the narrative of Moses on Sinai.⁵ Under the moral or covenant conception, human nature is exalted to the level of "the image of God," and God is not in any degree a Fate, although still the Author of human life.

Exception may be taken to the last sentence on the ground that J represents the descendants of the contracting parties as being held to the terms of the covenant, although they were not present at the making of the agreement. Here is evident an effect of the primitive assumption of family solidarity, with joint and several responsibility. This conception was left to be changed by the later moral influence of the prophets.

Jhwh's kindly interest in man is pictured in the description of the oasis and the building of a companion for him, when the beasts proved unsatisfactory.⁶ Two privileges were denied, that of moral discrimination and that of immortality.⁷ The one was acquired by the Great Disobedience, but the other was permanently made unattainable, at least by man's unaided efforts. But the serious result of the disobedience was not the loss of a privilege so much as the breaking up of the original harmony between Jhwh and the human pair.⁸

³ Curtiss, Samuel Ives. *Primitive Semitic Religion Today*. New York: Fleming H. Revell Company, 1902. Chapter IX.

⁴ Gen. 7. 1-5; 8. 20.

⁵ Gen. 12. 1-3; 7. 13. 14-17 (although this may be a later prophetic addition to the original J narrative); 15. 3, 4, 6-15, 17-18; 18. 1-33 (which may also contain many later touches).

⁶ Gen. 2. 8-15, 18-25. Compare the translation by Hawley, Charles Arthur. *The Teaching of Old Testament History*. New York: Association Press, 1927. Page 6.

⁷ Gen. 3. 17.

⁸ Gen. 3. 22-24. Compare Carpenter, J. Estlin and Harford-Battersby, G. *The Hexateuch*. New York: Longmans, Green and Company, 1900. Vol. II, page 5, footnote 22, on incongruities in the sentence of expulsion.

There is some significance to the throwing of the burden of responsibility for the temptation upon the serpent, instead of upon something within the woman herself.⁹ But the woman's attempt to fasten sole blame to the serpent, and the man's attempt to shift the sole blame to her, were not received as a sufficient excuse.¹⁰ The inference is left that within the limits of knowledge, moral choice is genuinely possible; that human nature is originally neither good nor bad, but capable of becoming good or bad, according to choice.

A first reading of the introduction to the flood story might lead to the conclusion that J considered the majority of the race utterly sinful. But closer inspection shows that the opinion applied to those who lived before the flood, and no clear implication is left regarding later generations. No explicit statement regarding general human wickedness is to be found in later strictly J passages of the Hexateuch. The nearest approach is in the account of the intercession of Moses. Even here the threat is not to destroy the population of the world, but only "this people."¹¹ The fact that human nature is not considered evil in itself is indicated by the lack of aspersion cast upon Noah merely because he was human.

J's outlook is marked by a certain lack of regard for the value of human life as such. Leaving aside the destruction of the race in the flood, there are tales of the utter destruction of life in Jericho,¹² of the fate of Achan and his family,¹³ of the slaughter at Ai,¹⁴ of the massacre of the five kings at Makkedah,¹⁵ and of the bloody battle near Merom.¹⁶ Though not quite so frankly gory, the stories of the Gibeonites,¹⁷ the people of Gezer,¹⁸ and the villages of Megiddo¹⁹ still lack the

⁹ Gen. 3. 1-5, 13-15. ¹⁰ Gen. 3. 16-24.

¹¹ Exod. 32. 7-14. This passage undoubtedly contains strong J elements, as instanced in the expressions *Jhwh, face of the ground, repent*.

¹² Josh. 6. 21.

¹³ Josh. 7. 25, 26. The core of this is J, though bearing evidence of retouching at the hands of the D redactor.

¹⁴ Josh. 8. 25, 29. Verses 26-28 are either from E or the work of the D redactor.

¹⁵ Josh. 10. 16-24, 26, 27b.

¹⁶ Josh. 11. 4-9, except a few phrases.

¹⁷ Josh. 9. 22b-23, 26, 27.

¹⁸ Josh. 16. 10. ¹⁹ Josh. 17. 11-13.

finer sympathy and reverence for human life which gain prominence in E and D, and the prophets.

One apparent exception to the characteristic ruthlessness is a promise to Abram that through him "all the families of the earth shall be blessed."²⁰ This spirit is remarkable for the very reason that it is exceptional.

As students of the Hexateuch have often remarked, E shows the effect of higher levels of culture and morality and an approach to the moral ideals of the prophets. His centers of interest are not the more primitive ones of origins, including the origin of the race, but rather the prophetic ones of higher ethical standards both in personal and national life. This tendency causes him to omit material which might throw direct light on his conception of human nature. But in what he has preserved there are some rays.

There is an increased reverence for human life, although the reason for it is nowhere made explicit. The story of the near-sacrifice is a protest against human sacrifice.²¹ E's version of the tale of Ishmael and Hagar, in contrast to J, mentions the empty water-skin, the mother's shrinking from the suffering of her baby, the weeping, and adds a note of broad supra-nationalism, altogether revealing a reverence for human life.²²

Whereas the Eden narrative²³ and the story of Hagar just cited reflect J's assumption that woman and man are not on the same level of human worth, several stories of E—Deborah,²⁴ Miriam,²⁵ the Hebrew midwives²⁶ and possibly the wives of Jacob²⁷—are colored by a respect for woman as a personality not governed by the contemporary "rather poor opinion of women."²⁸

It is noteworthy that the passages in Numbers in which the largest E element

²⁰ Gen. 12. 2, 3.

²¹ Gen. 22. 1-12. See comment by Hawley, *op. cit.*, page 50.

²² Contrast Gen. 16. 4-13 (J) with 21. 8-21 (E).

²³ Gen. 3. 9-19. ²⁴ Gen. 35. 8.

²⁵ E. *g.*, Exod. 2. 4, 7-8; Nu. 20: 1b.

²⁶ Exod. 1. 21.

²⁷ Gen. 30. 17, 22b. Compare Mitchell, H. G. *The Ethics of the Old Testament*. Chicago: University of Chicago Press, 1912. Pages 105-108.

²⁸ The E sections are found chiefly in Nu. 11-14 and 20-24.

occurs deal with relatively peace-time matters.²⁹ The same would seem to be true of the E portions of Joshua, although the influence of the Deuteronomistic redactor is so strong that the separation between him and original E portions is extremely difficult.³⁰

The advance from the anthropomorphic Jhwh of the J stories to the God of E, who communicates with men through intermediaries, is a matter of common acceptance. Abraham,³¹ Jacob,³² Hagar,³³ Laban,³⁴ hear God through angels or visions or dreams. Israel is assured of the advisability of migration to Egypt through a "vision of the night."³⁵ Balaam receives his communications from God at night or by an angel. Two exceptions may be treated as due to shorthand expression on the part of E, rather than as evidences of lapse from his habitual conception.³⁶

In sharp contrast is the picture of God's dealing with Moses. E agrees with J that the first conversation of God with Moses was out of the burning bush.³⁷ Moses is said to have received his answer from the Mount "by a voice."³⁸ But his general rule, where Moses as a leader is concerned, is simply to remark, "God said unto Moses."³⁹ With only three other personalities, and then only once each, does E admit a similar formula. He intends to convey the impression that Moses was *par excellence* the ONE to whom God spoke directly. For Joshua, as the successor of Moses, the formula is carried forward, though it is used quite less frequently.⁴⁰

It is unnecessary to comment at length upon the concern for human welfare ac-

²⁹ See Josh. 1-12 and 24.

³⁰ Gen. 22. 11-12. Compare Gen. 15. 1-2.

³¹ Gen. 28. 11-12; 32. 1.

³² Gen. 21. 17-18. Compare verses 3, 6-7.

³³ Gen. 46. 2-4a.

³⁴ Nu. 22. 9-10, 12, 20, 31-34. Compare Nu. 22. 12; 23. 4-5. 24. 2 is probably at base J.

³⁵ Compare Exod. 3. 2 (J) with 3. 4b (E).

³⁶ Exod. 19. 19.

³⁷ Thus, Exod. 3. 14; 3. 15; 9. 22; 10. 12, 21; 11. 1; 15. 15a; 16. 4; 17. 5-6, 14; 20. 22 (preliminary to the Code of the Covenant); Dt. 31. 14.

³⁸ See Josh. 1. 1; 8. 18. These may be the work of the redactor, notwithstanding the likelihood that as successor of Moses, Joshua would be considered eligible to receive direct word from God.

tuating the Code of the Covenant, which is very largely E in spite of its possible foundations in J, or in earlier collections. At least the *Mishpatim* section reveals as its primary concern, not the exaltation of the cultus, but the conservation of human life and human welfare.²⁰ Even when some allowance is made for retouching at the hands of D, it still seems likely that E entertained an estimate of human nature

²⁰ See Brightman, E. S. *The Sources of the Hexateuch*. New York: Abingdon Press, 1918. Pages 159-160 give evidence for assigning the Code of the Covenant to the E literature.

not far from the estimate of Amos and Hosea, who head the procession of the literary prophets.

In sum, the facts as they have been brought out in the present study point to a conception of human nature in E considerably farther advanced than in J. The lofty notions of the latter in some regards are counterbalanced by less moralized elements. With E the moralization approaches as its *terminus ad quem* the ideals of the literary prophets.

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FOREIGN OUTLOOK

CHINA AND OUR RELIGIOUS OBLIGATION

BEFORE we enter into a consideration of some of the underlying factors of China's present-day situation, let us step back apace into her history, not that we might trace it in a cause and effect sequence, but that we might see China in a new light. Five thousand two hundred years ago (in round numbers)—twenty-five hundred years before the Christian era—two thousand years before the Golden Age of Greece—the age of a Socrates, of a Plato, and of an Aristotle, and thirteen hundred years before Moses led the Israelites out from under the Egyptian yoke—there existed, in that great land of the rising sun, a civilization which boasted of its high standard of ethics, its knowledge of mathematics, and of astronomy, of medicine and of agriculture, of forestry and of music. It was the "Golden Age" of China—the oldest self-governing nation now in existence.

Confucius, the student of history, lived during a part of the sixth century, and it became his desire, having gained a knowledge of the Golden Age of his people's history, to re-establish that Age during his own century.

We jump over another span of years—to the thirteenth century—that century so famous in Europe for its rise of Individualism. We are informed by the records

that the father and the uncle of Marco Polo were at that time welcomed to China by the great Khan—the Chinese ruler. They were probably the first Europeans to receive such a reception, but we are not so much concerned either with their welcome, or with their sojourn there, as we are to know that upon leaving China they took with them a message to the Pope of Rome. It was a request from the Khan that the Papacy send to China 100 Christian teachers, that China and her people might learn the Christian "way of life." These two Venetian explorers carried the message to Rome, only to discover that the Pope had died, and some two years elapsed before his successor was elected to office. The Polo brothers took the Chinese ruler's request to the new Pope, but he complied with it only to the extent of sending, not one hundred Christian teachers, but only two—two Dominican monks who, after they had traversed a part of their journey, lost heart and returned to Italy. The great ruler of China, then realizing that the Pope of western Christendom had failed to reply, turned his attention and the attention of his people to Buddhism. Buddhism, of course, is only one of the religions of China, and it has undergone a great change, but let us make a slight comparison of the Buddhism of Gautama Buddha and the Christianity of Jesus Christ. Buddhism believed in the repres-

sion of life; Christianity believed in its fullest expression—the "abundant life." Buddhism had for its goal complete annihilation—the "Karma"; Christianity had for its goal the setting up of God's Kingdom and life eternal. Buddhism took no cognizance of the sacredness of the human personality; Christianity was built around a supremely sacred personality. There was an opportunity to instill into the hearts of the Chinese people the standards and the principles of the "Sermon on the Mount," but Christendom failed to grasp its great opportunity in the thirteenth century, and West was West and East was East.

To-day we find China a country of more than four hundred millions of people—a land covering an area equal to the combined areas of the United States and Alaska. We find China undergoing a great crisis, or, to be more exact, we discover that she is experiencing a series of crises. Dr. Rufus Jones, one of our greatest scholars, who has made a very thorough investigation of some of the underlying factors of China's present-day situation, tells us that that great country of the East is under the trial of five major revolutions. No nation within the annals of our history has experienced five such revolutions simultaneously. He informs us, furthermore, that any two of these revolutions would place any of our great nations to-day in a very unsettled and chaotic condition.

The first revolution is a governmental one—a change in the governmental policy from the old monarchical form to the new democracy. Sun Yat Sen has been the great leader of Chinese nationalism—a movement which is expressing itself to-day in a very pronounced manner. To the north are the war-lords with their hireling soldiers, and to the south, separated by the natural boundary, the Yangtse River, there are the patriots—the nationalists who are desirous of making their country a great democratic nation.

The second revolution is an industrial revolution—a change in the industrial policy of the country from that of an agricultural country to that of a manufacturing country. We have studied something of the social and industrial

problems which confront a people at such a transition period, and we are somewhat acquainted with the child labor question and with other questions which come in with the factory system. This is but one of China's crises to-day.

The third revolution is a social one. Dr. Jones tells us that the old patriarchal methods are being replaced by methods which permit the children of China a freedom which is very comparable to the freedom which we ourselves enjoy. We know, for example, that Confucianism permitted no freedom to the children in that land of the Orient, but the present social change is delivering them from under this patriarchal cloak.

The fourth is literary in its nature. The classic language of China, with its complicated arrangement of some 30,000 characters, permitted only the advanced scholars the privilege of reading and of writing. One of her native sons, a graduate of our own Cornell University, contributed, through the power of his creative genius, a system of phonetic symbols (39 in number) which enable the average Chinese after a few weeks of practice to read and to write his native language. Such an introduction means much to China, and to the world, for the educational systems which this change will permit and the common knowledge which will be possible through the medium of the press will do much to focus her public opinion and will in this manner produce a phenomenal change in her condition and in her relation with other nations of the world.

The fifth revolution which comes to our attention, according to Dr. Rufus Jones, is a scientific revolution which received its stimulus from the introduction of modern science. We can well imagine something of the greatness of the change which this new systematized and correlated knowledge will bring about in that land which has for many years experienced a policy of almost complete isolation. Modern science is also causing a revision of her religious beliefs. All religion which is vital must accommodate itself to the advancement of learning, for it is a dynamic force, an evolving movement, and any religion which has its

basis in the realms of mere superstition and which is dependent upon an ignorant and blind following of faith devoid of the educational contributions will find itself shattered at its very foundation by the critical analysis of modern science. China is also experimenting this change as one of the crises which she is facing to-day.

We have considered some of the factors which are at the very basis of China's condition to-day. China, we are told, is reacting to an "inferiority complex" of the past. She is reacting to the policy of foreign invasion and foreign domination. She will never sit passively aside in the future allowing such foreign ruling, for there is in China, according to Bishop Grose, "a new soul." China is making her "declaration of independence." She is beginning to think and to do for herself. She is building for herself a new civilization, and we know that China needs Christ—the teacher of Nazareth who taught the people the way of love and of brotherhood. How can she have a democracy without Him? Stanley Jones found, in his "Christ of the Indian Road," that Christ—the man of Galilee—the Oriental—had something in common with India. He found that India needed Christ and that India wanted Christ. Is not the "Christ of the Indian Road," also the Christ of the Chinese Road? There are some in China, represented by the dean of the Peking National University, who believe that Christianity served as the stimulus for the "new soul" in China, but they also believe that Christianity has spent its power—its effective power—and that it will no longer be of use to them. There are others, however, and some of the Chinese students of our schools are among this number, who feel that China needs Christ. They realize that Christianity has something very definite and very vital to contribute to their people, and they ask our aid in making this hope reach its fruition.

China at this particular period of her history is in especially great need of friendly assistance, not that she wants us to fight her battles for her, but that she is experiencing a time which welcomes the spirit of friendly sympathy and as-

sistance. We know that she is sensitive to the spirit of friendship, for in 1900, after the indemnities required by our government following the Boxer Rebellion had been paid, we returned these funds for the purpose of assisting in the education of Chinese students, and this act, despite the feeling of hatred which was expressed in the rebellion by her more radical groups, did much to plant the seed of friendship in their hearts toward our people. But it was not long ago that our battleships began patrolling her coast and our gun-boats began patrolling her rivers. One of our ships even bombarded one of her main port cities, producing a state of mind which Dr. Rufus Jones compares with our psychological status at the time of the "Boston Massacre." The differences of race, of language, of custom, and of former policies, however, made this disaster even more severe, and we know that the wound thus inflicted will require some time in its thorough healing.

Sherwood Eddy has told us about the Russian situation. The laboring classes of that extensive land have so long associated their "serfdom" with their religion (now that they have rid themselves of the "lords" and "ladies" of the country) they feel inclined also to rid themselves of their Christianity, which, they believe, served as an instrument of the aristocracy to retain them in their former status of subservency. Could it be possible that China has so long associated the language of western force with western Christianity, that, now that she has rid herself (in part) of western domination, she feels inclined to rid herself also of western Christianity, which is yet to her a "foreign religion"? The World War surprised many of her people, for they had heard from the missionaries so much about love and brotherhood that they could hardly grasp the idea of a gigantic war taking place in western Christendom, where brother shot down brother and where hatred replaced love. They saw the non-Christian nations playing but minor parts in the great fray, but the Christian nations entered the conflict with the sanctions and blessings of their Christian churches. It was rather diffi-

cult for China, a non-militaristic nation, to see in the World War "the print of the nails."

Frederick Palmer, in his splendid book, "The Folly of Nations," shows us that Japan has imitated the western world by creating a formidable navy and huge modern army. He also shows us that Japan made her debut at the time of the Boxer Rebellion, at which time she allied herself with the western nations, but Japan, he says, was not fully accepted as a civilized nation until after her victory over a western nation in the Russo-Japanese War. Let us, in contrast to this picture, consider the policy of two nations of South America which have been at odds with each other. They finally settled their differences by the more Christian method of arbitration, and in memory of this event they erected on their common border-line, upon one of the high peaks of the Andes Mountains, a statue—the figure of Christ Jesus—and they called it "The Christ of the Andes." Will China in her future rise be forced to resort to armies and navies, or will the figure of Christ symbolize her relationship with other nations and with other peoples? China will, with her great resources, both natural and human, rise to great heights, for she is destined to be one of the greatest nations of the future. Roger Babson, the great statistician of our country, in speaking of future China, says: "What China is, politically, industrially and socially, the world will be." We have been too much inclined to judge the power

of China by considering the Chinese laundrymen who live within our land, and we are speaking of these industrious men with due respect, but such a criterion is insufficient in determining the genius and greatness which her students have revealed. Considering the many crises which China is meeting to-day, and considering her policies of past decades and centuries, it is very certain that she is demonstrating something of her future possibilities.

It is not an easy task to present Christianity to a people with such well-established traditions and customs, but now our opportunity is ripe. It is not a case of imposing Christianity on China, but it is a case of offering to her the hand which Christianity has to extend to her in this time of her greatest need. Will her new civilization contain Christian standards and Christian principles? Fichte said: "Show me a man's character and I will tell you his religion." Will the character of future China give evidence of the presence of Christ in her religion? We cannot all go to China as representatives of the Christ-like Christianity, but we can make it possible for those best equipped to go, and for those now in China to remain there in their Christian ministry to that people.

Christendom failed in the thirteenth century to meet its Christian obligations and its Christian responsibilities. Are we going to fail to-day?

ROLLAND LEE DOVE.

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OUR BOOKSHELF

Christianity in Science. By FREDERICK D. LEETE. Pp. 388. New York and Cincinnati: The Abingdon Press. \$3.

CAN a Methodist bishop be accepted as an authority on science? Certainly, he may even have a better vision of its spirit and service, its human ministry, its inductive logic and its relation to truth, to spiritual ethics and to Christian faith, if he has made a wider study of all modern

sciences, than the mere specialists in any one department. Perhaps no other writer on this subject has mastered so broadly the universal range of scientific literature as the writer of this treatise. Moreover, both in his collegiate and later courses of study, Bishop Leete gave special attention to geology and zoology, and has few equals in his more recent investigations as to scientific research as well as to its history and biography. And many of his dearest

personal friends, both in the past and present, have been masters in various realms of physical science.

In what is perhaps the crowning chapter of this book, *Science and Faith*, we see in that holy dare which is the essence of faith the real adventure of the mind as well as the spirit which penetrates the realms of the unknown, both in the world of nature and of grace. The real pioneers of humanity who discover new continents of truth and thought have been those adventurers into the unseen who were both Christians and scientists. The greatest originators of scientific discovery, such as Copernicus, Newton, Faraday, Henry, Maxwell, Lister, Pasteur and Kelvin in the past, and Millikan and Pupin of to-day, were men whose spiritual vision was a real source of the natural perception which made them great scientists. It is only in that realm of idealism that either Christianity or Science can make true progress.

A still deeper foundation of this truth is seen in the certainty that Jesus was more than the world's leading thinker in the religious field, but was also, as called by President Burton, of the University of Chicago, "the first great exemplar of the scientific spirit as the most enlightened men of science understand and practice it to-day." It is safe to say that Bishop Leete, in this valuable treatise, has really demonstrated that Christianity has been the quickening spirit in the life of humanity which has trained mankind to make scientific discoveries in nature and life.

The first three chapters, which are "The Spirit and Service of Science," "The Human Ministry of Science," and "The Logic of Science," are filled with opulent material taken from both the theoretical and the applied science of to-day, which reveals that just because the Christian religion has been a producing power in scientific research, it has won in science itself multiplied wealth for the mind and spirit as well as for the bodies of man. It is a handbook covering a host of the scientific accessions of our age. So science is not only a product of spiritual endeavor, but is an enlarging wealth of the religious life.

While it has not been found necessary by Bishop Leete to elaborately treat the

controversial situation which has been too much exaggerated to-day, he does ably criticize the mechanistic and materialist attitude of some rather embryonic men of science of our time. He fairly annihilates the straw vote argument on God and immortality made by Leuba. He proves that it has no logical worth either as to science or religion. Although physical science does not furnish a Euclidean type of proof for immortality, it does not contradict that belief, and is even a prophetic picture of that eternal life.

This book is a quite comprehensive history of science in its most vital features. Its heroes and martyrs of all ages have been portrayed both in personality and convictions. It shows that persecution for truth has not been confined to religion. Perhaps there is no other volume which presents such a host of noble adventures and discoveries, and rich quotations from them on the highest themes in truth and life. Laymen should read it not to master science but to face multitudes of its finest facts. Preachers can find in it a world of illustrations from the world of nature to inspire better vision of the spiritual realm.

Many distinguished masters in science have already read Bishop Leete's *Christianity in Science*. Professor Edwin Grant Conklin, that well-known biologist of Princeton University, thus praises it: "The whole tenor of this book is pitched on a high plane of thought, and there is no quibbling over minor matters. It is remarkable for the fullness of information which it gives regarding the lives and really human qualities of some of the world's greatest scientists. I hope that the book will reach many of the younger generation who do not seem to realize that all serious thinkers are fundamentally religious." Like commendation has come from the geologist Rice, the surgeon Keen and many other high authorities in the world of scientific education.

The *METHODIST REVIEW*, in thus praising the noble scholarship, the lofty spiritual and scientific value and the beautiful writing of this work, does it with great pride, for some of the ablest articles in recent issues of the *REVIEW* are among its most worthwhile quotations.

A Philosophy of Ideals. By EDGAR S. BRIGHTMAN. Pp. 243. New York: Henry Holt and Company.

THERE are many books on idealism. But the specific problem of ideals has heretofore received rather scant treatment at the hands of philosophers. It is to this problem that Professor Brightman devotes himself in the new volume that has just come from his pen. What he is here primarily concerned with is not the practical value of ideals but their theoretical significance and their philosophical grounding. This subject he discusses with a simplicity and clarity of style, a richness of knowledge, and a depth of insight that make the book highly informing and stimulating to the general reader and an excellent introductory text for the student.

There are seven chapters in the book. The first deals with "Mind." It gives an instructive survey of current psychological theories, brings out the distinctive nature of mind, and discusses the different factors in its environment: the biological, the physical, the social, the subconscious, the logical and ideal, and the metaphysical. Of these factors the one likely to awaken the most question is the subconscious. Professor Brightman refers every subconscious process to a self but not the self of normal consciousness. "My subconscious self," he says, "has a unique causal access to myself, but its very nature precludes it from being part of myself. It is environment." But if the subconscious manifests itself simply as effects in one's consciousness, why attribute it to a self or group of selves? Would not the brain or nervous system serve the purpose as well?

The second chapter is entitled "Nature." It treats at some length the distinction between the metaphysical and positivistic views of science and argues cogently for the latter. At the same time it shows clearly that the positivistic view drives us beyond the problem of science to the problem of philosophy.

Having defined mind and nature, the author proceeds in the third chapter to discuss "Ideals." His contention here is that "ideals are not only practically impor-

tant for the conduct of life but also theoretically important for the understanding of reality." But what are ideals? After a careful analysis and illuminating discussion, Professor Brightman concludes that "an ideal is a general concept of a type of experience which we approve in relation to a complete view of all our experience, including all our approvals." Particularly significant is his insistence that ideals are rational and that science, like every other human interest, has its own ideal. "Without ideals, no science; without science, no knowledge of the real." The main stress of the chapter, however, lies in a criticism of the naturalistic view of ideals and a defense of the idealistic view. This part of the book is especially worthy of careful study. Incidentally and "with some diffidence" the interesting suggestion is made that the struggle in ourselves between nature and ideals may in some way be a consequence of a struggle within the divine nature. That is, there may be in the divine mind an element of experience which delays him and which needs to be shaped and conquered by ideals. This would not interfere with the divine perfection since this perfection would "consist in meeting every moment of experience with perfect loyalty to the ideal."

The fourth chapter has to do with the sources of the authority of ideals. Desire as such a source is rejected. "To make desire a final authority is to invite chaos in the inner life of the individual and the suicide of society." Science likewise does not prove ideals; it presupposes them. It is in reason that the source of their authority must be found. But reason must be supplemented by love. Hence we must say that personality is the final seat of authority, the source of all sources.

In chapter five idealism is defended against various current attacks upon it and in chapter six we have an instructive survey of contemporary idealistic philosophy. The concluding chapter points out the lines along which idealism needs to be developed, the tasks that still confront it. Notes gathered together at the end of the book acquaint the reader with the literature of the subject.

To anyone who is interested in having a

satisfactory philosophy of ideals—and this ought to be true of every preacher and teacher—this book is to be heartily recommended. In simple style and without pretension but with the hand of a master the field is here surveyed and the lines laid down along which every sound defense of ideals must move. The book is as timely as it is informing. It deals with the living problems of the day, and in a fresh and arresting manner. If there is anywhere a more competent and stimulating exponent of personalistic idealism than Professor Brightman, I do not know who he is.

ALBERT C. KNUDSON.

Boston University.

A Waking World. By STANLEY HIGH. New York: The Abingdon Press. Price, Paper, 60 cents; Cloth, \$1.

THIS is the report of a special visit to Africa and Asia. The first two chapters are concerned with the fact of a changing alignment between the "white" and the "non-white" races and the necessary adjustments required both in mission policy and missionary attitudes. The body of the book, which contains its real message and is the justification for its publication, is a carefully organized assemblage of well selected facts, showing how the missionary and his message have been received in Africa and in large parts of Asia; and the results both in individual and in social transformations and in racial and in national consciousness. It is a convincing argument for the strengthening of our missionary forces around the world.

The introductory chapters detract from the main purpose of the book. There is, at the present time, no justification for a rediscussion of the shortcomings of missionaries merely to say that these facts in the missionary life are not the outstanding or dominating elements in the situation. The author himself says: "There are faults in the world-wide machinery of Christianity. They need attention. But there is significance—a far greater significance—in the contributions of Christians abroad to the task of world redemption. The church of the West cannot allow the noise of its tinkering to drown out the voice of this

testimony." This suggestion is worth following. Unless space is taken for a carefully organized statement of the whole question, such as McAfee has worked out in his *Changing Foreign Missions*, it ought to be left alone. We have had too many fragmentary pronouncements on this subject already.

However, the chapters which follow, both in the matter selected and in the manner of presentation, are of a high order. It is greatly to be desired that pastors in Methodism read and report to their congregations this body of fact. The results would be a new undertaking to meet the obligations confronting the church of our day.

The chapter on Africa is one of the most graphic and forceful in the book; but we pass on to those on India because they are of exceptional value to the church in these days when the life of that land is so prominently before the world. "To appreciate the spiritual qualities of India's civilization is an intellectual obligation. But to assume that those qualities provide an adequate guarantee for the well-being of Indian life is a moral desertion of the masses of the people of India whose misery, in large part, is a product of the very faith to which our excessive tolerance would permanently consign them." "For the cheapness of human life in India and for its widespread exploitation Hinduism—since it has never burdened the consciences of Indians with the manifold sorrows of their fellow Indians—must be held, largely, responsible. In contact with the misery of that land it is difficult to avoid the conclusion that this suffering, in great part, is a product of the unconcern of those who might alleviate it. And it is as inescapable that this unconcern, in turn, is a religious imposition. . . . Hinduism has written it indelibly on the consciousness of the Indian people that the lot of those who suffer is irremediable."

To the Indians who, in this country, find as deplorable conditions as are known to exist in their land, the author writes: "The reasoning is exceedingly plausible, and I gave it a good deal of credence until I went to India. In India it soon became apparent that this particular argument was significant chiefly because it constituted a

comparison of American exceptions with the Indian rule. It is not likely that anyone in America denies the evils of tenement life or of child neglect or lynching. And it must be as plain that the tendency of public opinion is for their eradication. In India, however, the converse is true. Poverty and child neglect and the degradation of women are as much the rule as tenements and street waifs and lynchings are the exceptions in the United States. Active concern for these problems, moreover, is as much the exception in India as it is the rule in the United States."

The author continues: "I went to India fed up with the intolerance of Christianity. I did not believe in the sentiments of many of our missionary messages and in the expressions of many of our mission hymns. But away from the wide porticoes and quiet class rooms of India's cultured minority I saw another India—not talked of over the tea. It is to this India that the missionary has gone. It is there that he proposes to stay until the life of Jesus Christ shall have transformed the life of India."

In turn the author sets forth the characteristic situations, Christian contributions and missionary problems in Malaya, the Philippine Islands, China, Korea and Japan. Lack of space renders it impossible to quote from these chapters, but they are as telling and as deserving of careful reading as those on Africa and India.

It is difficult to understand how this presentation of the missionary situation around the world can fail to command a great response from the church.

GEORGE W. BRIGGS.

Madison, N. J.

William Alfred Quayle. By M. S. Rice.
New York: The Abingdon Press.
\$2.50.

No one who heard that rapturous eulogy on "Methodism's Skylark" and the address at the Memorial Service in Kansas City will doubt for a moment that the mantle of Quayle has fallen on Rice. Any doubt on this matter is dissipated by this biography of Bishop Quayle, which is in part the autobiography of Mert Rice.

This volume was conceived and executed with the poetic flair and evangelical fervor which distinguished the romantic career of one who was college professor, president, preacher, lecturer, author, bishop, and withal a most hearty friend. The people at Baldwin who knew him best still rival each other in singing the praises of their fellow-townsmen, whom they had known and loved from boyhood, when at fourteen years of age he entered Baker University. The words, "Allowed of God to be put in trust with the gospel," on the gravestone in that beautiful cemetery on the outskirts of Baldwin, captivated me when I first read them. They express the buoyant hope, the resonant faith, the vibrant love which Bishop Quayle possessed in so remarkable a measure. All this and much more are seen in this glowing interpretation of a life which brought inspiration to many. Everyone who reads this record of genial friendships and sympathetic fellowships will likewise be encouraged.

Bishop Quayle cannot be measured by the average standards, for he was a law unto himself and yet "under law to Christ." That is to say, he was himself transformed and enriched by Christ and doing things in an untrammelled way. Those who knew him in the intimacies of the inner circle regarded as a matter of course everything he did, while the outsider who might at first have wondered was led to admire and appreciate this man of inexhaustible resources. In this genuine genius of a Manxman there coursed the blood of the Vikings and Celts of yore. He breathed the spacious atmosphere of the Western prairies so that the incredible became believable. It is safe to say that such freedom which he enjoyed and used to signal advantage was possible only in Methodism.

Many incidents are recited in these pages, which illustrate Bishop Quayle's sympathy as a pastor, his insight as a preacher, his interest in men, women and children of all sorts. There are also descriptions of his love of books, his collection of Bibles now in the library of Baker University, worth making a trip to see, his passionate love of Nature, his fascinating conversation, his torrential eloquence. This

appreciative estimate of an original soul deserves the widest reading by all classes of people.

OSCAR L. JOSEPH.

FOUR BOOK CONCERN BOOKS

That I May Save Some. By WILLIAM FRASER McDOWELL. New York and Cincinnati: The Abingdon Press. \$1.

The Heights of Manhood. By ROLLIN H. AYRES. New York and Cincinnati: The Abingdon Press. \$1.

Ideals That Have Helped Me. By FRANCIS WESLEY WARNE. The Methodist Book Concern. 75 cents.

The Technique of Public Worship. By J. HASTIE ODGERS and EDWARD G. SCHUTZ. The Methodist Book Concern. \$2.

THOSE five lectures delivered by Bishop McDowell before the Pacific School of Religion are rich in that redemptive note sounded previously in his Vanderbilt, Yale, DePauw and Ohio Wesleyan lectures. *That I May Save Some* is both to Paul and himself a dominant idea and the vital element in the minister's life. He is not presenting a crude and cheap evangelism but one of a high order. Real religion is a matter of personal relations. He enlarges the meaning of doctrinal teaching until it becomes nobler in thought and more intense in feeling. He presents practically and yet passionately Means and Motives as well as Motives and Costs in this task of redeeming mankind. Personalism glows everywhere in these noble addresses. God is not seen as an object of thought but a reality in experience. This book should be read and practiced by all our ministry. It is no mere "bag of pretty evangelistic tricks," but a full fountain head of the spiritual force in soul saving.

In *The Heights of Manhood* Ayres has ascended to still higher hills than even those reached in his *The Measure of a Youth*. He sees in conscience a life lifter. The Golden Rule is a ladder for higher climbing. Life grows loftier and wider by seeking limitless margins, and a world vision and a spirit of stewardship. May our youth both read and travel this upward road in life!

Bishop Warne's *Ideals* largely grew out of personal relationships, experiences and spiritual visions. A personal letter is a starting point. Then through the influence of Bishop Merrill he sought to "be a Christlike gentleman and a student," as well as to "be a Methodist." Teachings and inspirations came from William Taylor and James M. Thoburn. Above all was The Divine Guidance.

That book on *Public Worship* has appeared at a moment of growing interest in the improvement of religious services and will be worth much to the Commissions appointed to frame new orders of worship. But there are thousands of Methodist and other pastors who will find it of present use in learning the true setting of worship, its natural order and content and its techniques. It is more than a theoretical study, it presents a practical technique, the sensible selection of hymns and a simple order of worship without or with a choir. Moreover, it elaborately sets forth the method of using the ritual in the Holy Communion, the Marriage Ceremony and the Funeral Service. This is a handbook which ought to banish the too common slovenly services of to-day.

Concerning the Faith. Some Essays at Understanding. By JOSEPH M. M. GRAY. New York: The Abingdon Press. \$2.

THESE essays clearly evolved out of sermons. The eager manner does not, however, take the place of distinct ideas, as Hazlett once wrote. Ideas and manner are here united in fine balance. This preacher-essayist is saying things with a wealth of historical illustration and literary allusion. But references and quotations are deftly introduced to support the arguments, to establish the conclusions and to secure assent.

Doctor Gray writes from the storm center of modern life and braves the adverse winds with confidence in the tested verities of Christianity. He is aware of multitudes whose powers of resistance have reached almost the vanishing point and who perilously stand on the edge of the cliff. It is to these pilgrims of the night

that he addresses a word of guidance, not after studying a map, but after having personally traveled through the country of light. He is speaking from experience and not from hearsay. He has himself performed the one simple duty which he insists should be before those "who confront with intelligence and sympathy a world unwon to the gospel, and a church of unprecedented institutional wealth but of strangely reduced enthusiasm."

These essays take note of present-day disturbances and conflicts in the spirit of understanding, which has no place for complacency or cynicism. The author therefore succeeds in suggesting directions for the mind, which constrain acceptance by their sober reasonableness and spiritual conclusiveness. The book is divided into premises, appraisals and vindications. They repeatedly return to the one supreme historic fact of Christ as the pre-eminent Redeemer. "The foundation of Christian faith is not in a hypothesis, but in a history. Christianity is not an explanation of God; it is an adventure upon the love of God; and its supreme test and confirmation is not by logic but by living." This is the burden of the whole volume and it merits hearty approval.

OSCAR L. JOSEPH.

Christianity To-day. By Members of the Faculty of the Garrett Biblical Institute. Pp. 274. Nashville, Tenn.: Cokesbury Press. \$2.

THESE lectures, by theological professors, were broadcast over WCFL, Chicago, and were largely listened in by the laity of many churches, as well as others. Free from the sectarian spirit and not making a treatise on systematic theology, they deal largely with the current problems of present Christian thought, emphasizing present biblical, doctrinal and religious ethics.

President Eiselen, a great biblical scholar and teacher, discusses "The Use of the Bible To-day" and "The Prophet as Preacher." He makes the Bible, as interpreted now a most living book and shows the relation of the Hebrew prophet to the modern preacher. The profound learning of these lectures does not diminish their

popularity of style and interest. His associate in Old Testament work, Professor Fuller, presents "What the Old Testament Gave to the New" and "What Happened Between the Old Testament and the New"—most valuable lessons; the first of these appeared in the last issue of the *METHODIST REVIEW*.

Professor Harris Franklin Rall, an able theologian, offers "The Teaching Ministry and Its Message," "Christian Unity and the Early Church," "Faith of God in an Age of Science" and "Messiahs, New and Old." All are rich, but the last lecture is both entertaining and instructive, as it presents modern messages of natural science, such as mechanism, evolution, psychology, etc. He demonstrates that science has multiplied problems much more than it has solved them.

Professor Hayes writes in his beautiful English style concerning "The New Testament Ideal of Christian Culture." He rightly says that "Only complete Christian culture will meet the ideal of the Christian Church." William David Schermerhorn, the Garrett professor of Church History, asks the question, "Can We Export Christianity?" a missionary message that answers the inquiries of other peoples, and shows that Christ is a true cosmopolitan. He follows it with a more complete response, "Christianity and the Nations."

Christian ethics as they meet the present needs of the world are dealt with by Professor Irl Goldwin Whitechurch. His topics are "Our Changing Morals" and "The Justice of Jesus." He shows that from true faith there must flow social justice to secure the moral health of all men and nations.

The closing addresses were delivered by that eloquent Methodist minister, Dr. Ernest Fremont Tittle, who has delivered Homiletic Lectures in Garrett. He annihilates the theory of necessary war by preaching "The Sword and the Spirit," demonstrating that the Spirit has a power that can overcome all evils, while the sword cannot. He answers the question, "Why Read the Bible?" demonstrating both its cultural, moral and spiritual worth.

Pastors and every one interested in religion, especially those who are disturbed

by present-day problems as to Christianity and life, will find in this volume a gateway and path to a virile Christian faith.

Preaching Values in the New Testament.

By HALFORD E. LUCCOCK. New York and Cincinnati: The Abingdon Press. \$2.

EMBARRASSING days are ahead of Yale Divinity School's new professor of homiletics. One can easily picture him occupying various pulpits and finding that his sermon points have preceded him, having been presented there by the regular holders of those pulpits. Unsophisticated laymen will likely conclude that Doctor Luccock and their own dominies have been drinking from the same homiletic fountain and that Luccock got there last. Therein they will be mistaken. Halford Luccock always gets to the preaching springs first. And what is more, he knows how to dig down and tap the artesian wells of spiritual flow in regions which others taboo as desert.

That is what he has done in his latest book. Who else but Luccock would have conceived the idea of some one hundred and thirty sermon possibilities in the variations of modern New Testament versions? To some the concept would seem like an eccentric musical selection played on the black keys of a piano. But in the hands of this author the work is not eccentric. It is amazingly revealing. It gives no impression of a strained or bizarre use of the Bible, but rather the inexhaustible preaching possibilities of the old Book, and in addition some most heartening glimpses of the "unsearchable riches of Christ."

While the conception of the book is typically Luccockian, the execution of it is even better. That is, its style and content surpass those of his previous publications in our opinion. There is more unfolding of biblical thought and less intrusion of secular material. It is always interesting, sweeping the full orb of contemporary life and literature, but illuminating as a scriptural searchlight and not as a theatrical limelight.

The titles of the brief chapters are in themselves worth the cost of the book. But a word of warning to preachers. Beware

of using Luccock's titles without Luccock's genius lest you arouse an expectancy in your congregation which you cannot contract to satisfy. Intelligent and honest pulpiteers will not try to imitate Luccock or to use his suggestive interpretations as substitutes for original thinking. Imitators of Billy Sunday often succeeded in resembling him only in so far as the losing of their collars and their dignity. Copyists of Luccock may only succeed in throwing off the conventional without taking on the convincing.

The *Preaching Values* garnered in this book are seeds for sermons and not substitutes for sermons. Falling on some shallow minds they will sprout up in mere clever illustrations and showy figures of speech. But falling on fertile minds, both lay and clerical, they will bring forth fruit, some fifty and some an hundred fold.

The worth of the book, however, will be vastly larger to those readers who look for the spiritual values rather than the "preaching values" in it. The author has built along the familiar road of the Gospels a succession of wayside chapels out of materials furnished by the modern translations. Enter those chapels for worship rather than for work. Let them furnish food for your spirit rather than material for your pen. And you will step out of them not merely a better preacher but also a better man.

RALPH W. SOCKMAN.

New York City.

Catholicism and the American Mind. By WINFRED ERNEST GARRISON. Pp. 267. Chicago: Willett, Clark & Colby. \$2.50.

THIS book will never bear the legend "Imprimatur!" And if every American voter would read it before the November elections, and then act upon his knowledge, the political anxieties of dry Protestantism would be completely dissipated, for if Professor Garrison's conclusions are true—and we believe they are—the answer to the great question of the eligibility of a Romanist candidate must be answered with a "no."

Professor Garrison is Associate Professor of Church History in the Disciples' Divinity House, and in the Divinity School of the University of Chicago. He is president of the American Society of Church History, and the literary editor of the *Christian Century*.

His book is an honest attempt to paint a true picture of Romanism: its organization, its policies, its attitudes, and its activities, especially in the light of their bearing upon American life. He says: "This is not designed to be in any sense an anti-Catholic book, but rather a contribution to the understanding of Catholicism, made with as little prejudice as possible, with entire sincerity, and on the basis of such information as I can command from both Catholic and non-Catholic sources." "My chief desire in connection with this book is to make its exposition of Catholic faith and practice so accurate that a well-informed Catholic, reading my statement of what Catholics believe and do, will say: 'Yes, that is exactly what we believe and do.'"

He recognizes the difficulties of his task, for, as he says, "No one can know all about it, especially from the outside, (and) no one on the inside will tell all that he knows." This does not mean that the Roman Church is a child of the devil, wholly degenerate, but that it will naturally advertise its virtues, and hope that its faults will not be seen.

He finds that the church is following a policy of expediency toward toleration and toward non-interference in civil affairs. But, underlying its expressions of tolerance, non-political motives, etc., he finds the belief that the church is more important than the state, and that the state must be dependent on the church. This is the great obstacle in the path of a Roman Catholic candidate for the presidency.

Professor Garrison does not question the patriotism of any American Catholic, either past or present, but he does seriously question their interpretation of the patriot's duty. To the Catholic, the greatest good that can come to the state lies in unqualified submission to the church. The more he loves his country, the more interested he is in its welfare; and the more eager he

becomes to make it the child of the church. Wherever he has been able to, he has done just this thing. To-day practically every world power has an ambassador in the Papal court, and in return receives a Papal "nuncio," who is universally recognized as the dean of the diplomatic corps, and entitled to special consideration. The United States is one of two or three world powers that have not yet adopted this policy.

The Roman Church claims that there is no conflict between its sphere of influence and that of the civil government. There are certain cases in which this is true: in those states where the civil government is dominated by the church. The Roman Church has never been favorably disposed toward popular government, and it never will be. It is built around a monarchical ideal, and is still a mediæval autocracy. In fact, it is more reactionary to-day than it was thirty years ago, and all semblances of modernism or social progress are dead.

Particularly in America, where a Roman Catholic is now a candidate for the presidency, men are asking whether and why a Romanist should or should not be elected. To this question Professor Garrison has directed his book. He thoroughly discusses the organization, history, and ideals of Romanism with their bearing on American life. He finds three areas of conflict between Rome and America:

1. With respect to *divorce*, the church claims full power to pass judgment, taking the control of marriage completely away from the state, and as a result, imposing its own social ideal upon the state.

2. The church claims the right to hold *property* free from taxation, and equally free from any government control. This affects legislation, the courts, and the laws of property.

3. *Education* is the child of the church in whose eyes the state has violated its rights when it attempts to administer public instruction. The Roman theory is that the state should furnish the money to support the schools, but that the education of the child should be in the hands of the church exclusively.

The Roman attitude is one of inherent intolerance. Belief in the Infallibility of the Pope (which Professor Garrison feels

was foisted upon the church against its will), and the consequent belief that whatever is contrary to the teaching of the church is an error that ought to be suppressed, makes for an intolerant attitude on the part of the church, finding expression in the recent prophecy that in "perhaps 5,000 years" a Catholic state may be evolved where "non-Catholic sects may decline to such a point that the political conscription of them may become feasible and expedient."

The book is unusually well written, and its style is enchanting. The picture painted is not a caricature, but a true portrait of the Church of Rome. It is the product of years of study and first-hand observation. It is impartial, as sympathetic as possible, and true to facts. Though Romanists will not like it, they will have to admit the truth of its statements; and though it will be equally displeasing to certain Protestant elements on the ground that it is insufficiently vitriolic, it stands in an important place, as an honest, reasonable, and studied criticism of Rome, especially valuable in the light of the coming general elections.

JOSEPH M. BLESSING.

High Bridge, New Jersey.

Should Such a Faith Offend? By ERNEST WILLIAM BARNES, Sc.D. (Camb.), Hon. D.D. (Aber. & Edin.), Hon. LL.D. (Glas.), F.R.S., Bishop of Birmingham. Pp. xxx + 331. New York: Doubleday, Doran & Co. \$3.

Has a bishop a right to speak on the vital issues that confront his church, when he finds his church to be in the wrong? This is the problem that Bishop Barnes has had to face.

He has accepted the scientific explanations of creation, the evolutionary theory of the origin of man, and the humanist position in theology. He feels that there is no possibility of improving the world except through a growing rationalism. An irrational theory of medicine, or government, or religion is equally degenerating, and the world is confronted by a growth of all three. As a result, he is forced to part company with the traditionalism of his church, which he feels embraces

irrational views of the Scriptures, the Sacraments, and Church polity.

Naturally such a faith would offend both the Fundamentalists and the Anglo-Catholics, and the storm they raised about his teachings forced him to collect these thirty of his most characteristic sermons and addresses in order to clearly state his position to the church and the world.

One is everywhere struck by the strong arguments he marshals in defense of his theories, by the extremely broad and tolerant position he takes, by his high regard for Wesley and other non-conformists, by the unusual breadth of his learning, and by the complete independence of his thinking.

Sometimes we feel that he is a little harsh with his church, a little too dogmatic in his scientific beliefs, and once or twice he seems to be weak in his arguments. But we have in this book a clear, forceful statement of the faith of a modernist who knows whereof he speaks; and the countless channels of thought that his addresses open to us make of it seed-patch of creative and constructive thinking, which, in spite of much destructive criticism, leads to a positive and a rational restatement of our faith.

JOSEPH M. BLESSING.

High Bridge, N. J.

Civilization or Civilisations. By E. H. GODDARD and P. A. GIBBONS. New York: Boni & Liveright. \$2.50.

DEAN INGE once declared that "The myth of progress is our form of apocalypticism." This is practically the view of Oswald Spengler's *The Decline of the West*, which was noticed in the *METHODIST REVIEW* for January, 1927. The law of civilization, according to his showing, is fixed and it works in cosmic cycles. It is easy, therefore, to predict that Western civilization has entered upon its last stages and that its doom is sealed. Such a dogma of fatalism discards the human factor and denies the freedom of the will even within limitations. The verdict of history is against the idea that men are puppets, nor is it credible that the travail of the centuries is destined to slope down the

shadows into disaster. The Spenglerian philosophy of history must, however, be reckoned with.

This exposition by two British scholars, who are partial toward it, helps toward an understanding of world history and brings to our attention items which are apt to be overlooked. The writers fail to distinguish between the apocalyptic and the prophetic views of Christianity. They thus fall into the error of pessimism in saying that, "genuine Christianity is incompatible with the idea of growth; it postulates a community of the faithful, to whom absolute revelation has been given once and for all and who will receive beatification within a definite period." Such statements challenge informed and thoughtful Christians, who need to know history, and especially the history of Christianity, in a far more comprehensive way.

OSCAR L. JOSEPH.

An Outline of Careers. Edited by EDWARD L. BERNAYS. New York: Doubleday, Doran & Co. \$5.

The problem of a career is by no means easy to solve in these days of innumerable opportunities in many directions. Young people often graduate from high school and college without knowing what vocations they should qualify to enter. Nor do they receive much help from their parents and friends, who are often equally puzzled. The result is that many drift along the line of least resistance. Vocational guidance is sorely needed. One of the best ways is for successful men and women to bear testimony to their particular professions. Thirty-eight such writers here speak for advertising, agriculture, architecture, art, banking, journalism, the civil service, medicine, the ministry, law, teaching, insurance, publishing, salesmanship, and other careers. They all stress the preliminary qualification of character and then write freely, informally and directly about their several callings. This is one of the best books of practical counsel. It will be found helpful by preachers, teachers, parents and above all by the young men and women who desire to make right decisions.

A History of Freemasonry. By H. L. HAYWOOD and JAMES E. CRAIG. New York: The John Day Company.

FREEMASONRY has inherited the legends, mysteries and social and religious experiences of many ages and generations. It has woven into its ceremonies and symbolism divers myths which belong to the substratum of religion, with special reference to the Fatherhood of God and the brotherhood of man. Its testimony has been given in circumstances which were at once romantic and heroic. Whether it is regarded as a handmaid of the church, a social club, a society for the study of occultism, or an institution for moral and intellectual culture, the craft occupies today a position of strategic importance. Many of our preachers belong to this fraternity. This history is written by two men who are competent students. The poetry of Freemasonry should have received more attention in these chapters. But as history it is reliable and furnishes a great deal of useful information which should interest Freemasons and outsiders.

O. L. J.

NEW TESTAMENT STUDIES

The Gospel Before the Gospels. By BURTON SCOTT EASTON. Pp. 170. New York: Charles Scribner's Sons. \$1.75.

Greek Thought in the New Testament. By GEORGE HOLLEY GILBERT. Pp. 216. New York: The Macmillan Company. \$1.75.

BIBLICAL research, especially in the New Testament, is making marked progress. It is becoming more constructive and is really making the Bible a living book, both human and divine.

Before the Four Gospels were written in the last half of the first century, there were abundant traditional stories concerning Jesus and many personal witnesses who had met him. This book presents the critical conclusions of many recent works, especially the so-called "form-criticism" of Dr. Martin Dibelius. This sees in the synoptic material an outcome of the preaching in the earliest Christian com-

munities and, even more, the mission messages to Gentiles which used Gospel stories. This critique has much value, but is certainly subject to limits, as shown by several German critics, as well as this author. This book is one of condensed opulence. We need not regard this interpretation of the Gospels as a final feature of historic study, but it has a great worth for students of the Gospels.

Doctor Gilbert's book is well up to date in presenting the effect of the Hellenization of the Jews and other races, so that the Apostolic Church grew under a Greek environment. Paul, familiar with current Greek thought, in his letters uses it as a thought outline for his Christian teaching; the same can be seen in the Petrine Epistles but in a limited manner. Greek thought also appears in the synoptic Gospels, but was not, as asserted by this author, the source of the assumed supernatural birth as found in Matthew and Luke. Indeed, in spite of its fine contribution to New Testament interpretation, this writer is overruled by too much of the rationalistic spirit which has an *a priori* denial of the possibility of miraculous facts.

We commend both these books to students, but warn them not to be so much influenced by them as to fail to see the vivid first-hand historical element in those evangelical and apostolic writings.

The Christ of the Ages. By the Rev. HAROLD PAUL SLOAN, D.D., Professor of Systematic Theology, Temple University. Garden City, N. Y.: Doubleday, Doran & Co., Inc., 1928, 184 pp. \$1.50, net.

THE author was the pupil of Curtis in those tremendous years of that first decade of this century when this theologian was giving the most vital and vitalizing, the most soul-illuminating and soul-stirring lectures in systematic theology that ever waked the echoes of a class room in Europe or America. They were precipitated in the liveliest book in that science ever published, *The Christian Faith Personally Stated in a System of Doctrine* (The Methodist Book Concern) 3d ed. 1906. I

have been going over that book again. It is not only luminous with learning and the intelligence of a fresh and independent mind, but it has every now and then sentences of arresting beauty, and almost the spiritual passion and profound feeling which overwhelm you at times in the words of Christ and Paul. The throwing out of *The Christian Faith* from the Course of Study in 1916 and its substitution by the pale liberalism of Clarke was one of the tragedies of Methodist history. But what I am saying is that the author of this book is the pupil of Curtis on both his liberal and conservative sides. For the latter was by no means unco orthodox. He did not believe in verbal inspiration, inerrancy, premillennialism, nor in any of the extreme unscientific exaggerations with which the history of theology has made us familiar. He was "sane" in the best sense of that word which is now trump.

The book before us has these chapters: "The Christ of the Ages," "The Incarnation," "Christian Faith from Pentecost to Nicaea," "Certainty of the Incarnation," "Lower or Negative Views of Christ's Person," "Belief in the Christian Creed a Supreme Moral and Personal Attainment," "The Church." It is strong, interesting, has much of information besides sound reasoning, is not extreme nor denunciatory of opposing views, and stands for that Christology which was taken for granted by every clergyman in the author's church thirty years ago, or until the dry air from Ritschl's Göttingen lecture room swept into oblivion the doctrines of the prophet of the long road which renewed the face of the world and created modern Christendom. In the recent period of the Lower Views chapter the author takes as representative books Vedder, *Fundamentals of Christianity*; Drown, *The Creative Christ*; Swain, *What and Where Is God*; Lewis, *Christ and the Human Quest*, and Fosdick, *Modern Use of the Bible*, and to one of these he devotes a brief and by no means severe examination (pp. 122-8). The book is fair, modest, valuable, and ought to sell by the thousand copies.

A correction or two might be welcome for a second edition. For Euchen (p. 12) read Eucken. The text of the Nicene

Creed should read (see p. 26): "And in our Lord Jesus Christ, the Son of God, only begotten from the Father, the One that is (*gennetos*) from the being (or substance, *ousias*) of the Father, God from God, light from light, true God from true God (the Greek text here distinguishes between "of" and "from," in harmony with the whole early Greek thought inwrought in New Testament and in the Greek Fathers of the derivative nature of Christ, all his being, divinity, life, etc., depending on "the one God Father Almighty," as over against the Augustinian Western Unitarian-Trinitarian solidarity of Son and Spirit with the Father, compare Faulkner, *Crises in the Early Church*, pp. 134ff. and his *Modernism and the Christian Faith*, pp. 193-8), begotten, not made, of the same being with the Father, through whom there came into being all things," etc. The usual translations are wrong or built on a wrong text, as the falsely called Nicene Creed of the English Prayer Book. For a true translation see Bethune-Baker, *Introduction to the Early History of Christian Doctrine*, pp. 168-70. "The only personality, the only self-consciousness, of the man Jesus was the personality and the self-consciousness of the eternal Son of God" (p. 54). But the integrity of Christ as man, which is fundamental in Christianity, as well as the light of the Gospels, proves that his personality included also his self-consciousness as man. Compare Luke 2. 52. Otherwise he would not be a man at all, only a phantasm. The word philosophical is so elastic that you might say that Nicaea gave "philosophical expression to Christ's deity" (p. 56), but that expression was not philosophical in the usual sense. All that Nicaea did was to give the briefest possible expression to his deity in terms of being in order to exclude Arianism. (Author's words in p. 62 on the Johannine and Synoptic portrait of Jesus are golden because absolutely true.) For "abiding truth" (p. 106) read essential religious truth. For "Hegesippus" (p. 109) read Hegesippus. Add three hundred to the "thousand years later" (p. 113) appearance of Socinianism. For "mediæval" (p. 117) read sixteenth century. For "Crozier" (p. 122) read

Crozier. For "John" (p. 137 note) read 1 John. The (falsely so-called) Athanasian Creed was not the "third ecumenical creed" (p. 141), but the fifth. The third was the creed of Ephesus as enlarged and perfected in the fourth, the creed of Chalcedon. (Like his master, Curtis, Sloan does not reject evolution. "If anyone should find it meaningful to introduce a definitely teleological evolution as the time-order of Fatherhood's creative toil, the Christian creed makes no objection," p. 143.) The "Creed" (that is, Nicaea) does not say that Christ came down "from heaven," nor that he was incarnate "by the Holy Ghost of the Virgin Mary" (p. 145. See Greek text in Hahn, 3 Aufl. § 142.) For "whomsoever" (p. 151) read whosoever. For Protestantism the church (though grammatical construction makes the reference to "the doctrine of the church") "is a spiritual entity, and as such divinely inbreathed" (p. 153). What in the world does the author mean? "The sacraments are divinely inbreathed words" (p. 161). But the sacraments are not words whether inbreathed or outbreathed, but are outward symbols or acted rites of spiritual realities and promises. Protestantism has a "double authority, the Scriptures and the interpretive authority of the Christian consensus expressed in the historic creeds" (p. 166); whereas, if Protestantism has an authority outside of Scripture it is the Christian consciousness, not the consensus or creeds, though the latter are valuable historically as showing what the church before and after Protestantism believed, and practically as steadying faith and pointing the way to it. This Christian consensus in historic creeds and formularies of Protestant bodies "had its rise in the preaching of the apostles" (p. 166). Did it? Judging from New Testament and earliest post-apostolic writings the Creeds did not arise from "apostolic preaching," but from many historical and theological forces to which a long article in this Review could not do justice. "It seems probable that the Holy Ghost will do much for men in the instant of death" (p. 119). Why should he do more for them in a time of partial or complete unconsciousness than in health? After

death could they not fairly accuse him of taking undue advantage? Does the Spirit work so abnormally?

J. A. FAULKNER.

Drew University College of Theology.

Mental Phases in a Spiritual Biography.
By GEORGE PRESTON MAINS. New
York: Harper & Brothers. \$2.

THIS is Doctor Mains' ripest and richest book in which he gathers up the conclusions of many years of earnest study and meditation in the midst of varied activities as preacher, executive and publisher. It is not an autobiography in the strict sense, with the exception of the first chapter on "Personal Backgrounds." It is really a survey of the religious, philosophical and scientific thought of a century and its reactions upon one who, during the major part of this period, was in the thick of the movement, not as a spectator but a participant.

Since his retirement Doctor Mains has continued his interest in the profound questions of life, as seen in his wide reading of the latest books, his clear thinking and catholic sympathies. In the quiet of his California home, "far from the mad-ding crowd," with welcome leisure for meditation, he has taken time to express his vital convictions. In the light of Christ's perfect revelation and in view of his historicity and supremacy, Doctor Mains imparts a refreshing assurance of the personality of God as against a mechanistic philosophy, of the dignity of man as against theories of deterministic fatalism, of the substantial unity of religion and science in their quest for reality.

Throughout these twelve chapters on such subjects as "Reason and Dogma," "Science and Moral Values," "Evolution," "Law and Freedom," "Christianity and Civilization," "A Satisfying God," "Christ in History," he aptly sustains the strength and authority of spiritual values.

It was an honored privilege to write the Foreword, from which I quote: "His faith in Jesus Christ is based upon a vivid personal experience of him as Saviour and Lord. He accepts the testimony of the church throughout the ages that Christ is

God's conclusive Word on redemption. Such a testimony is the more acceptable because of the confidence that new light rather enhances the glory of God in the face of Jesus Christ."—O. L. J.

The Parables of Jesus. By GEORGE A. BUTTRICK, D.D. New York: Doubleday, Doran & Co. \$2.50.

WHAT endless fascination there is in the glowing pictures from the page of life drawn by Jesus. In them this creative artist revealed his evangelical purpose more illuminatingly than was possible by definitions. Doctor Klausner in *Jesus of Nazareth* states that the words, "He taught them as one having authority," referred to his use of parables, unlike the scribes, who were satisfied with rabbinic quotations.

The originality of Jesus has always been recognized but the interpretations of his parables have more often tended to confuse the simplicity and directness of his speech. This is particularly true of the allegorical method which failed to distinguish between the pith and the outer covering of the parables. Even Archbishop Trench, in *Notes on the Parables of Our Lord*, suffered from this misapprehension and extracted mystical meanings by forced readings. Professor Bruce in *The Parabolic Teaching of Christ* was one of the first to discard the practice of moralizing and to get at the mind and heart of Jesus found in the parables. *The Parables of the Gospels*, by Laurence E. Browne, is a critical study of the parabolic medium of instruction in which Jesus excelled.

The time was ripe for another book on this subject, combining the results of critical scholarship with practical applications. This is done by Doctor Buttrick, who discovers in these incomparable stories "the tang of the human and the glow of the divine." The arrangement in approximate natural sequence follows a chronological method which has a cumulative effect. The parables of the early ministry refer to the good news of the kingdom of God; those of the later ministry to the children of the Kingdom with reference to the conditions and the marks of discipleship, and the love

of God; the parables of Passion Week announce the Kingdom as judgment.

These expositions bring out the salient truths and avoid those misleading interpretations which treat the parables as armories for forging theological weapons or as containing complete systems of Christian theology. This book is a most acceptable contribution to a more adequate understanding of the passion and enthusiasm of the Great Teacher.

OSCAR L. JOSEPH.

The Heresy of Antioch. By ROBERT NORWOOD. New York: Doubleday-Doran Company.

RECENT years have witnessed a decided revival in the study of Paul, the apostle. Doctor Jefferson's book a few years ago created much interest, more recently *Brother Saul*, by Donn Byrne, attracted much attention, especially in England. The art of the novelist is seen in many guises in the book, but there are flashes of real insight as well.

This book by Doctor Norwood approaches the task from a different angle. This is not only a biography and a good one at that, but it is frankly "an interpretation." As you follow the writer through chapter after chapter you see the inheritance, the background and the education that made sane the stiff Pharisee he was, an orthodox of the orthodox.

The analysis of the process through which Saul, the Pharisee, became Paul, the apostle, is very keen and very reasonable as well. It would not have been strange if the apostles, after the first distrust of Saul because of his former fierce persecution of the church, had become convinced of his genuine discipleship, should have expected him to become a stalwart of the stalwarts in support of the Jewish side of the question of the relation of Gentile converts to the church.

Having accepted Jesus as Christ, Saul was determined to know all its implications, hence the period in the Arabian desert. How much the world owes to that time of study and heart searching under the illumination of the Spirit of God, we will never be able to know. The seeds of Paul's heresy were sown there.

The Christian Church at Jerusalem never did break away fully from Judaism and up until the end continued in part, at least, to participate in the ritual of the Temple. Now Paul's heresy consisted in two things. First, he recognized the fact that the old dispensation had come to an end and second, that Jesus Christ was the Saviour, the Messiah of all men and that there were to be no Jews or Greeks in the kingdom of God. To us these are self-evident truths, but to the Jerusalem church they were heresy.

With the passage of the years and experience gained in his missionary labors, Paul became more and more clear and emphatic in his preaching of these truths. As you progress in the reading of the book, you can see more clearly that in the author's mind the case of Paul has been paralleled through the centuries. The tendency of the church has been to keep the door closed to increasing light lest heresy should be admitted with it. The unpardonable sin is the closed mind. We must remember that the Spirit of God came to guide us into all truth and if Jesus is really and truly the Christ, the Son of the Living God, as we believe him to be, the increasing light will only serve to more fully reveal and glorify him.

ROBERT BAGNELL.

Harrisburg, Pa.

High Adventure—Life of Lucy Rider Meyer. By ISABELLE HORTON. New York: The Methodist Book Concern.

I CANNOT write an impartial review of this book. I was one of that generation of women upon whose ears fell the call of Lucy Rider Meyer to give our lives to "the poor"; upon whose consciences was pushed that poignant sense of the world's suffering which she herself voiced so effectively in her poem, "The Burden." (There you have the genius of the deaconess movement.) And I was finally associated with her in the school she founded.

Isabelle Horton, another of the women so challenged, has written a life of this leader of ours which satisfies the rest of us. An achievement. And because her memory goes farther back toward the

beginnings of the adventure than some of ours, and because she has with energy and competence pushed the history back to remoter origins, and because of a certain spirit which has enabled her to get at the innerness of Mrs. Meyer's activities, she has rendered the rest of us a very quiet service.

But the life is not alone for those who knew Lucy Rider Meyer. Preachers of the "social gospel," social workers who were contemporarily developing a humanitarian program in the secular field, students of society who are perforce concerned with every phase of human enterprising, will find here a record of value and of stimulus.

Biography is always significant. It is an attempt to assess the very stuff of which this ongoing process of life is made. But *High Adventure* is something besides biography. It is a case study in the social awakening which began to touch more vitally the life of the church in the United States toward the end of the nineteenth century, and which has gone on deepening until certain sections, at least, of the church are asking questions about the nature of our social and economic life and the part that religion may perchance play in transforming human society into something fair and worthy. I commend this book.

WINIFRED L. CHAPPELL.

New York City.

BOOKS IN BRIEF

Edward Rector, a Study of the Middle West. By GEORGE RICHMOND GROSE. (Abingdon, \$1.) This is a story of an able lawyer, whose noble career brought him a great fortune and who became a noble educational philanthropist. His munificent DePauw gifts give him a permanent place in college history. Better still he was a high personality whose public and home life was luminous and winsome. Bishop Grose, formerly the President of DePauw, tells the story with beauty.

Christ and the New Woman. By CLOVIS G. CHAPPELL. (Cokesbury Press, \$1.25.) The modern woman has immense oppor-

tunities, not only in the home but as a worker outside the home. The open doors to higher education enrich those new chances. There are also many added dangers to the feminine life. Doctor Chappell, a great Southern preacher, has portrayed this wider expansion of a woman's life most ably and has rightly emphasized the relation of Christ to the woman of this new day.

The Future Life. By NORMAN MACLEAN. (Macmillan, \$1.50.) A book of comfort to all sorrowing souls. A sensitive woman who visited Australia came back in a tragic state of health which brought pain and death. But Lady Glenorchy was so great a personality through holy faith that sickness had its happiness and hope. The holy alchemy of God transmuted anguish into triumph. Her sorrow blossomed into joy. Here is pictured more than that feeble anæmic religion that is too common a possession to souls. Time is filled with eternity.

The Catholic Church and the Bible. By HUGH POPE. (Macmillan, \$1.) This Roman priest teaches that the Bible is the Charter of the Church. He overstates the use of the Bible by Romanism and wrongly criticizes its better translation by Tyndale and other Protestant scholars. His defense of the Decree of the Council of Trent concerning the Vulgate can have no worth to such genuine honest students of the Scripture as Westcott and others. We advise the reading of this book by all who desire to get the Romanist view of the Bible, but it should be read with investigating care.

Community Churches. By DAVID R. PIPER. (Willett, Clark & Colby, \$2.) The Community Church Movement is a significant phenomenon of the present day in America, and this is a very complete study of its backgrounds, types, methods of organization, its programs of education and recreation. The author rather exaggerates its attitude to World Service. The Community Church is a modern necessity, but its possible perils should be faced and cured.

Quotable Poems. Compiled by THOMAS CURTIS CLARK and ESTHER A. GILLESPIE. (Willett, Clark & Colby, \$2.50.) A most excellent anthology of 500 poems by 300 poets. Being largely of religious verse, it will be of great value to preachers and teachers who love to recite poetry in sermons and lessons. Besides those lyrics by distinguished artists in verse there are many from almost unknown writers which have a like appeal both to head and heart. It is a worth-while home book as well.

Youth in Quest. By GRACE SLOANE OVERTON. (Century Co., \$1.50.) This book is for the young themselves as well as their teachers. It is a real contribution to the present-day atmosphere of new physical and mental freedom. Mrs. Overton, a well-known leader in older boys' and girls' camps, pictures both the quest and the conflict, and points to self-mastery, social understanding and vital relationship with God. A really stimulating message.

A Catholic View of Holism. By MONSIGNOR KOLBE. (Macmillan, \$1.25.) General Smuts, who wrote that brilliant book on *Holism and Evolution*, writes the Foreword to this interesting work, written by a Roman Catholic teacher at Cape Town, Africa. Endorsed by Cardinal Hayes, the archbishop of New York, we are quite helpfully taught by Msgr. Kolbe that the present evolutionary process taught by science is in harmony with the teachings of the early fathers of the Christian Church, such as Augustine, and medieval scholastics, such as Thomas Aquinas. It is a good analysis of Smut's great work, and without accepting its Aristotelian attitudes, or its Romanist faith, it ought to be convincing to Protestants also that there is one side of evolution which does not contradict the teachings of either the Bible or Christian doctrine.

The Soul Digger. Or the Life and Times of William Taylor. By JOHN PAUL. (Taylor University Press.) Taylor, whose ministry began in flaming evangelism and ended as Missionary Bishop of Africa, was perhaps the supreme apostolic prophet in Christian propaganda in the nineteenth

century. Doctor Paul describes his discovery, his following the sun as the Saint Patrick of California, his overseas travels as far as Australia, his South African ministry as a Great White Brother, his journeys to India and in South America; his episcopal service and the evening halo of his life. Perhaps modern Christianity has never possessed another winner of souls, creator of churches and schools and founder of missions so similar to Paul, the apostle to the Gentiles. This is an excellent biography. The twentieth century needs another such a flaming torch of conversion and sanctification to illuminate its darkness.

A Study of Church History. By G. W. BUTTERWORTH. (Doubleday-Doran, \$1.75.) This history of the Christian Church to the end of the thirteenth century has a real worth to study groups. It is brief, but written in a really dramatic narrative. It touches some items not commonly mentioned in other histories, such as the relation between the church and the universities in the middle ages. At the close we see a dim dawn of the Reformation.

More Echoes from the Morning Watch. By J. P. STRUTHERS. (Doubleday-Doran, \$2.) This is a third volume of the Morning Watch stories, a basis for children's addresses on religion. It includes twelve "reasons for not going to church," related with somewhat sarcastic humor. This story material is amusing and entertaining and also instructive and inspiring. Struthers was a great preacher for the young. Read "Go to Jericho," "The Useless Tacks," "Doesn't Like to Be Stared At," "Children Sing so Loudly," and forty other stories of like value for sermon suggestions.

The Comradeship Hour. By ELMER A. LESLIE. *The Comrades of the Way.* By CAROL SUMNER KNOPP. (The Methodist Book Concern, 40 cents each.) These are useful textbooks for the Christian Comradeship Series, the first being meditations before Luke's portrait of Jesus and the second on New Testament writers and their message for to-day. Both will help

students to see the New Testament as a thing of life.

Shoddy. By DAN BRUMMITT. (Willett, Clark & Colby, \$2.) A fine journalistic instinct which gets at news values, an unusual knowledge of American Methodism as an ecclesiastical system, a sympathetic understanding of human nature are used to advantage in this novel. Doctor Brummitt has so well portrayed his types and so skillfully described certain church situations, that the informed reader heartily endorses the accuracy of his characterizations. Bishop Bonafede was a camouflaged success, a functionary and the creature of a system. Peter Middleton, his classmate and the abler man of the two in every way, was a successful failure, who followed the gleam and lost recognitions, but gained the rewards of conscientious fidelity. Bonafede served the church with his eye on honors but Middleton was not necessarily a martyr because he discounted them. They are types, but there are happily preachers who are unlike them, just as there are laymen who do not belong to the class of Judge Dimont and Colonel Burlington. Granting certain liberties permitted a novelist and allowing for occasional lapses into preaching, this is a story that preachers and laymen should read. Let them then show courage in getting rid of undesirable features for the greater spiritual efficiency of our Methodism.—O. L. J.

The Religious Attitude. By ANGUS STEWART WOODBURN. (Macmillan, \$2.50.) The chief value of this book consists of the illustrations from the religious and philosophical thought of India. Doctor Woodburne is professor of Mental and Moral Science in the Madras Christian College. His study and observation convince him that "the worth of religion is that it offers a way of escape from banality, precariousness and evil." In proof thereof he compares religion with magic which is mechanical and occult in its control; with science which is quantitative and not qualitative, explanatory and not evaluatory; with art which is more interested in enjoyment than in worship; with morality

which is concerned with the human factor, but takes no note of the cosmic motive. "The religious attitude is undoubtedly the highest reach that the human consciousness has conceived. It is the finest idealizing attitude known to experience, summing up all the best that is known to science, art and morality, even completing them where they are imperfect and giving to them a guarantee of validity." This preliminary study is helpful towards setting the Christian religion in its central place.

Revaluating Scripture. By FRANK EAKIN. (Macmillan, \$2.25.) Our Bible has everything to gain by a comparison with the sacred books of the world's religions. It shows the widest range of outlook and preserves the best balance. It is more selective, unfolds more clearly the sustained progress of religious and moral ideas, has a higher ethical interest, a unique monotheism, and is uniquely historical and biographical. This conclusion is reached by Doctor Eakin, after a comparative study of the Vedas, the Avesta, the Tripitaka, the King and Shu, the Koran and the Bible, which are carefully estimated in separate chapters. The first part of the book is a historical study of the origin and growth of the several Scriptures, and their relation to tradition, the inner light and culture. The third part is on the influence of the Bibles in the past and their place in the religion of to-day and tomorrow. This volume helps to a deeper appreciation of our cherished Book of religion.

America. By HENDRIK VAN LOON. (Boni & Liveright, \$5.) Van Loon has struck a new vein in writing history. In spite of some dangerous generalities and the cynicism of the sophisticated, his books make more of the human interest and practically ignore the military drum and the political caucus. His original pictures in color and black and white are as important as the text. The need for compression in *The History of Mankind*, and the note of fatigue in *Tolerance* do not appear in the volume on *America*. He takes full note of the spacious background, and even when he allows his Dutch prejudices to influence

his opinions of the Pilgrims and the Puritans, he gives a fairly balanced view of the remarkable growth of our nation. He visualizes the epochal events in so graphic a style that this history will be read with eager pleasure when many another work is ignored. The very titles of the fifty-three chapters are suggestive of the wholesome fare provided. He concludes in a somewhat gloomy strain about the younger generation, but it is anxiety and not pessimism, for he almost believes that modern youth will not fail us.

The Wars of the Godly. By REUBEN MAURY. (Robert M. McBride, \$3.50.) This book resurrects the unsavory conflicts between Protestants and Catholics in view of current political issues. Although written by a professed Protestant, it betrays a partisanship that prejudices the cause of tolerance which he advocates. This one-sidedness is generally characteristic of Catholics who plead for tolerance on the part of Protestants, but do not return the compliment. The writer states his case with canny ingenuity, but this sort of special pleading, with sinister attacks on prohibition, will only harden antagonisms and indefinitely postpone the day of mutual understanding and desirable conciliation.—O. L. J.

Presidential Shrines. From Washington to Coolidge. By WILLIAM JUDSON HAMPTON. (Boston: Christopher Publishing House, \$3.) This book helps to keep fresh the memory of our Presidents. The romance of American democracy and the principles which have found generous application in various periods of our history are picturesquely narrated in these pages. The numerous illustrations in black and white help us to visualize the early and later associations of our Chief Executives. This volume is the result of considerable research and extensive historical learning. It will serve as a reliable guide book and also give many hours of pleasant reading to young and old.

The Other Side. By STREUTERS BURT. (Scribners, \$2.) This is a frank and challenging answer to the railing criticisms of

the United States by Europeans and some Americans, who seem to be incapable of understanding our ideals and achievements. Mr. Burt has lived in Germany, England and France and visited other lands. "I have never seen a race that was completely repulsive or a country that was not in many ways admirable, nor have I found a country that had not something to teach others and, from others, much to learn." This is the generous spirit in which he explains such words as revolution, evolution, democrat, republican, hokum, and expounds what is distinctively American. His sense of historical perspective is most refreshing and his book is a welcome contribution to a clearer knowledge of our nation.

John Bunyan. By GWILYM O. GRIFFITH. (Doubleday, Doran, \$3.) The Tercentenary of Bunyan's birth on November 28, 1628, has already called forth a number of books. It is doubtful whether any volume will supersede this human story of Bunyan by the author of *Saint Paul's Life of Christ*. It is a pictorial and colorful interpretation of a disillusioned ex-service man, who became the most popular preacher of his age, proclaiming the gospel of individual and social salvation, denouncing injustice, laxity, sectarian bigotry, whose immortal *Pilgrim's Progress* might well be called the poem of Protestantism as Dante's *Divina Commedia* is the poem of Catholicism, and whose *Grace Abounding* is his greatest legacy. This evangelical apostle of Christian unity was human in his inconsistencies, when he excluded the Quakers from fellowship, and human in his prejudices when he condemned women's prayer meetings as unscriptural and dangerous. But these spots in the sun reflect the somber vision of the times. We rather think of his heroic testimony to the gospel of redemption in the face of many privations. I would place this volume by Griffith beside the complete life by John Brown and *John Bunyan* by W. Hale White, better known as "Mark Rutherford."

Directing Mental Energy. By FRANCIS AVELING. (Doubleday, Doran, \$2.50.) The

average run of books on this subject are written from the standpoint of a pseudo-psychology. The suggestions are largely of the patent medicine variety. Doctor Aveling has plumbed the depths and made careful experiments. He writes with adequate knowledge on the waste of physical and mental energy, fatigue and its avoidance, memory and its cultivation, will and its development, ideals and character. He gives practical counsel how to make the most and the best out of life, with reference to economies in physical and mental energy. Even the platitudes in this volume have significance. We need to be reminded of the importance of concentration and precision, of control and guidance of emotion, of the futility of worry which exhausts but accomplishes nothing, of relaxation and the absurdity of being nervously tense, of the ineffectiveness of indefinite purposes. All this and much more is discussed in this volume, which aims to show the ways of sanity, soundness and strength in life. The preacher will find here a lot of good material for sermons.

Private Prayer in Christian Story. By JANE T. STODDART. (Doubleday, Doran, \$2.50.) Has the prayer meeting fallen on bad days because many Christians ignore private devotions? If so, a desire for this habit will be quickened by this book which relates how prominent and obscure people of every age have regularly visited the secret place of prayer. Differences of doctrine and denomination are incidental in comparison with the mellowing unity obtained by prayer. Mediæval and modern, Romanist and Protestant, learned and ignorant alike, receive the truest culture by unfettered admission into the presence of the Eternal. This is the true communion of saints. Abundant proof is given in this volume that revivals of religion have come through wakeful Christians. This story closes with the nineteenth century and the chapter on "Great Americans" stops with the Civil War. There are ample records to cover this omission. Meanwhile, these examples from the past should stimulate our return to private prayer. Preachers might well make use of

this book for prayer meeting addresses during the fall and winter.

A Short Psychology of Religion. By G. J. JORDAN, D.D., Litt.D. (Harpers, \$1.50.) This is a clear and untechnical statement of what might be learned from psychology towards an understanding of religion, childhood and adolescence, and the Christian ideas of sin, conversion, prayer, worship and belief. Doctor Jordan quotes extensively from recent writers on psychology but his comments are independent and constructive. He shows that modern psychology confirms the teaching and practice of Jesus. This satisfying book is especially for the amateur but the advanced student can also learn much from it. It is an important matter to distinguish, as Doctor Jordan does, between the psychology of religion which is a method of interpretation, and the religion of psychology which is a cult.—O. L. J.

The Shaping of English Literature. By AMY CRUSE. (Crowell, \$3.50.) It is a mistaken idea that high class literary work is not popular. On the contrary, only works of mediocre culture are unpopular, even though for a time they have a certain vogue. Such is the sustained argument of this volume, which follows the growth of English literature from the coming of the Saxons in the fifth century to the essayists and novelists of the eighteenth century. It presents the readers' point of view and describes the cultural progress of the people. With great critical and literary ability, Mrs. Cruse unfolds the alluring pageant of poetry, drama, sermons, history, fiction. In a sense, the readers were the makers of our literature, for the supply met their demand. This is seen in the chapters on "A General Reader in the Days of Elizabeth," "Women Readers," "The Coffee Houses and the Newspapers," "Readers of Fashion," "Novel Readers," "The Circulating Library." The many full-page illustrations picturesquely reveal the times. If outstanding books of "deathless quality" are no longer published, and if most modern books are short-lived, may it not be due to the fact that the average standards of readers and

writers are higher? This interesting survey gives one answer.

Prophecy and Eschatology. By NATHANIEL MICKLEM. (London, Allen & Unwin, \$7/6.) The thoroughgoing supernaturalism of the Old Testament prophets is not a theory but a fact. Their inspiration was not due to ecstasy or frenzy nor did they have the neurotic temperament which exposed them to hysteria. The revelation received and communicated by them was not the result of hallucination, but of their experience of "the nearness, the glory, the righteousness, the unmeasurable holiness of the living God." This qualification distinguished the true prophets from the false, so that they understood the meaning and order of the actual world and offered ethical interpretations which magnified the truths of the Providence and Sovereignty of God. It is as we have a similar awareness of God that we can really appreciate the profound convictions of these men who saw and spoke in scorn of consequence. This is the argument of a most stimulating book by Professor Micklem. The chapter on "Psychology and Prophecy" is noteworthy. This book must not be overlooked.

The Natural History of a Savant. By CHARLES RICHEL. Translated by Sir OLIVER LODGE. (Doubleday, Doran, \$2.) Professor Richet was the winner of the Nobel prize for medicine in 1913. He recently retired from the chair of physiology in the University of Paris, which he held with distinction since 1887. This volume of reminiscences and reflections, written in a genial and humorous spirit, is the character sketch of a savant. He is the man who cultivates truth for its own sake, without thought of gain. His work has the marks of originality and inventiveness, technical skill, scholarly equipment, teaching ability. By the side of fanciful sketches exposing the peccadilloes of some savants, there are given portraiture of real men, a sketch of their predecessors from Pythagoras to Lavoisier, and chapters on the genesis of experiments and methods of work. The book closes with a plea for the better support of savants and scientists, who are indispensable for the

progress of knowledge and the welfare of humanity.—O. L. J.

American Inquisitors. A Commentary on Dayton and Chicago. By WALTER LIFFMANN. (Macmillan, \$1.25.) Since we are no longer a homogeneous people, like-mindedness is out of the question. Its insistence is generally due to loose thinking which is at the bottom of most forms of injustice. Americanism, rightly understood, does guarantee the free use of the human reason, and encourages the scientific temper which seeks and accepts facts, however unpleasant, for the sake of truth. Such is the thesis of this volume. It combines the method of Socratic dialogue with historical exposition, and with the restraint of an inquirer the subject is opened up and kept open for more light. It is a timely plea for consecutive thinking, tolerance, freedom of teaching, liberalizing of thought, not in the direction of vagrancy and vagabondage, but of truth that makes for virtue and liberty.—O. L. J.

Ministerial Practices. By CLELAND BOYD McAFEE. (Harpers, \$2.) The experiences of a preacher, pastor and teacher are used to good advantage in this book of wholesome counsel on the etiquette of the preacher's calling. Although some of the chapters reflect Presbyterian customs, the book is a good guide to questions of right behavior in public and private, on all occasions when the preacher must give proof that he is an ambassador of Christ.

New Testament Word Studies. By ERNEST DEWITT BURTON. Edited by HAROLD R. WILLOUGHBY. (University of Chicago Press, \$2.) Just as President Harper was a great Hebrew scholar so the late President of the University of Chicago was an eminent New Testament scholar. His commentary on *The Epistle to the Galatians* is one of the outstanding volumes in "The International Critical Commentary." The appendix to that volume contains twenty-one studies of Greek terms as used by Saint Paul. Doctor Burton's purpose to prepare a Dictionary of the English New Testament was frustrated by death. An idea of what it might have

been is indicated in this posthumous volume containing seventeen articles, of unusual value to the preacher and teacher in the study of the English Bible. A fine series of sermons might be based upon section viii on "The Titles and Predicates of Jesus." Equally suggestive are the sections on "Repentance," "Forgiveness," "Faith," "God as Father," "Kingdom of God, Kingdom of Heaven."

Shaken by the Wind. By RAY STRACHEY. (Macmillan, \$2.50.) This amazing story of fanaticism and hysteria is based upon historical material collected by Mrs. Hannah Whitall Smith, better known as "H. W. S.," a writer of devotional books in the previous generation. Her granddaughter has woven this material into a story of almost incredible happenings among a sect known as the Shakers. It is beyond belief that such extravagances of free-love and licentiousness should have been accepted as revelations from God and practiced in the name of religion. But there are no limits to delusion. The only safeguard against such pitfalls is religious education, which imparts a sane experience of genuine salvation in Jesus Christ.—O. L. J.

Lawrence and the Arabian Adventure. By ROBERT GRAVES. (Doubleday, Doran, \$3.) Lawrence took the world by storm with his book *The Revolt in the Desert*, which I reviewed in the METHODIST REVIEW for July, 1927. This "exasperatingly complex personality" is portrayed by Graves in a very illuminating volume. It explains some of the mysterious episodes in the military career of Lawrence, and also expounds his book *The Seven Pillars of Wisdom*, which appeared in a limited edition of ten copies and will not be released for general publication for some time to come. Colonel Lawrence is now known as T. E. Shaw, of the Royal Air Force, operating on the Indian border. It is interesting to learn from this biography how an archaeologist, engaged in excavations at Carchemish and collecting first-hand material for a history of the Crusades, was drawn into the war and became a fiery and fearless leader of the Arab tribes in their

attack upon the Turks. Graves has made a valuable contribution to the psychology of personality in setting before his readers this full-length portrait of an extraordinary young man, whose powers of endurance, canny understanding of character and ability to inspire others give evidence of the unlimited resourcefulness of the white race.—O. L. J.

The Belief of Catholics. By R. A. KNOX. (Harpers, \$2.) A convert is apt to be more aggressively intolerant towards the faith he has renounced than one who has not made such a transfer of allegiance. This may be due to his being placed on the defensive and to his excessive zeal. Such is the impression of this book by one who left the Anglican Church for the Roman Church. A better sense of history might have led him to different conclusions. It is clear that Father Knox does not understand Protestantism. Had he given more attention to expounding his Romanist faith, as he does in the second part of this book, instead of trying to expose the so-called errors of Protestantism, he might have produced a better statement. It is a sorry exhibition of intolerance to question the Christian character of those outside the Roman Church. It is a species of casuistry blandly to assume that liberty in the modern state might be appropriated by Romanists but that it should not be permitted by them to others. Protestants should know the Roman position and this book of undisguised frankness is one of the best.

Intimacy with Jesus. By CHARLES M. WOODMAN. (Macmillan, \$1.75.) The most extraordinary spiritual experience of Jesus is understood only by those who place themselves within the magnetism of his influence. Fellowship with him means communion with God. This book is a devotional exposition of the inner life of Jesus, as expressed at the epochal seasons in his private and public ministry. As such it is an aid to spiritual culture whereby the graces of Christian character might beautify Christian living.

Speaking with Tongues. By GEORGE BARTON CUTTEN. (Yale University Press,

\$2.50.) The experience at Pentecost was unique. It was different from the frenzied utterances mentioned in the first Epistle to the Corinthians. Indeed, Saint Paul placed little value on this exhibition, for neither in the first century nor in any subsequent century has it had any spiritual significance. This verdict of President Cutten is sustained by a careful historical and psychological examination of this manifestation among the Huguenots and Jansenists in France, the Irvingites in England, and

other Christian sects in America and elsewhere. These jargonings and incoherent expressions of hysterical persons, chiefly of low mentality, are among the strange phenomena which belong to the fringe of the Christian and non-Christian religions. They have not helped to advance Christianity, but have rather unsettled the faith of the immature and disturbed the spiritual fellowship of some churches. Doctor Cutten deals fairly with this particular phase of religious eccentricity.

A READING COURSE

Faith in God and Its Christian Consummation. By D. M. BAILLIE, M.A. New York: Charles Scribner's Sons. \$3.25.

THE age of criticism began towards the end of the eighteenth century in a spirit of defiance. Many of its assumptions and conclusions have been weighed in the balance of searching tests and found defective. The proponents and opponents of criticism have learned that much of their conflict was due to premature thinking and hasty generalization. Tennyson's "In Memoriam" reflects the early period of faith in its struggle with doubt. In spite of the pensive note, this poem was a defense of the rights of faith and of doubt by which the inquiring spirit is led to certainty. Browning was more combative, but he also made more of the heart than of the head and insisted on the right of way of the moral consciousness. They thus found the final answer, as did others, not through the speculations of philosophy and science, but by the verification of experience, which confirmed faith in the "Strong Son of God, immortal Love," whose "Face, far from vanish, rather grows, becomes my universe that feels and knows."

The decline of faith in our own day has in part been occasioned by the lapses of institutional Christianity. And yet the interest in religion continues unabated. This is seen in discussions not only in learned periodicals intended for the few, but also in newspapers and weeklies read

by the many. This fact is illustrated by the type of questions answered in "Doctor Cadman's Counsel" for the million. In spite of much ill-informed and undigested thought, the publicity given this subject is all to the good. It is a challenge to the preacher to restate the truths of Christianity in the terms of our own day with intellectual freedom, ethical passion and spiritual sympathy.

Nietzsche was right in declaring that one who loses his faith for reasons never had faith. Faith is not based upon hearsay, to be accepted as an inheritance or in a conventional manner. It is a conviction grounded upon sober realities, not the least of which is the fact of experience. This experience is not exclusively subjective although it must always begin with the individual. It is collective and endorsed by the consentient testimony of the Christian centuries. Its constant appeals to the actualities of history establish a fellowship of unity, which checks the vagaries of the imagination, balances the extravagances of fanaticism, and certifies the convictions of faith.

Right here we are reminded that the problem of relating faith to history is not so easy of solution. Lessing was doubtless correct in stating that "contingent truths of history can never become the proof of necessary truths of reason." He had in mind the eighteenth century apologetic which proved the truth of Christianity by the evidence of miracles. We do

not deny the fact of miracles in reversing the order and saying that miracles are to be proved by the truth of Christianity, which is centered in the personality of Jesus Christ and our vivid spiritual experience in him. The influence which has molded and directed the life of humanity during nineteen centuries did not come from a phantom projected by religious rapture but from a person of dynamic power and from those in fellowship with him.

The bewilderments of our ambiguous times are to be removed by the insights of faith which is reason in its highest mood. By reason is not meant the scientific intellect, but the rational nature of man in respect of his entire personality. This it is which gives him assurance that "our highest values must and do count in the whole scheme of things." Faith is "an elemental energy of the human soul." It is not imposed from without but expressive of those inward aspiring impulses without which man is bankrupt of good and finds himself in wandering mazes lost. To quote from my book, *Ringed Realities*, "Faith is more a function of the heart than of the head. There is no contradiction but partnership between the two. Faith sees a possibility with prophetic insight; reason makes it a reality. Faith penetrates through discordances and affirms ultimate deliverances; reason pursues the path so opened up and confirms the anticipation by realization" (90).

No subject demands more earnest attention and nowhere is it better expounded than by Mr. Baillie. He has read widely and discerningly and considers the many-sided bearings of faith. The extensive reference to many topics of current interest gives exceptional value to this volume. The modesty of clear thinking gives him an engaging frankness, most appropriate on the part of one who writes about faith and not about dogma. He realizes the difficulties of those who are groping after truth in the face of acute modern problems and he appeals to the inner sense of the fitness of things with the restraint of sober judgment.

The introductory chapter on "The Idea of Faith and Its Historical Emergence,"

takes note of the genesis of faith and traces its progress by means of comparisons and contrasts. Greek religion knew godly fear and reverence which gave courage and serenity before disaster, as in the case of Socrates. The Hindu conception of *Bhakti* is the adoring love of devotion in which the human personality is absorbed in the divine. Simple and confiding trust in God, leading at times to eager and passionate protestations of trust, was the emphasis of Old Testament piety. Under the influence of Greek intellectual mysticism, Philo thought of faith as stoic reliance on the unchangeable and detachment from the world. It is in the New Testament that faith is accepted as the central virtue and becomes its "most persistently and be-settingly characteristic idea." It is Christianity's distinctive and original contribution, so that it is repeatedly designated as "the faith." Jesus first discovered it, and he taught that faith combines intellectual belief and practical trust. Its strategic place is illustrated by Saint Paul, who was preeminently the apostle of faith, but his unsurpassed eulogies of hope and love clearly imply that every virtue grows out of faith.

Part I of this volume rehearses various aspects and relations of the theme in an attempt to answer the question, "What Is Faith?" The chapter on "Faith, Authority and Reason," makes needed discriminations. In the final analysis it is seen that there is an underlying unity between faith and knowledge, between the insight of the witness of the conscience and the understanding that comes through tradition and custom. It is a form of casuistry which insists that faith is the result of experience or that experience is germinated by faith. They are inseparable, for faith and religious experience are virtually the same thing. Note the distinction urged by the theological and psychological types of thought and consider whether Christian experience is an illusion or an inspiration confirmed by authentic witnesses (84ff.). Religious beliefs are not merely imaginative projections. "It is of the greatest moment to realize that religious belief has no interest in denying that the idea of God is a projection. What it has strenuously

to combat is the doctrine that the idea is nothing more than a projection." It is just here that psychology fails because it ignores the "faith-attitude to life" and attempts to prove the truth of religious beliefs by the observations of a spectator (107).

Another aspect of this subject is discussed in the chapter on "Faith and the Will-to-Believe." These two are not to be identified, although faith is dependent on the will which is an energy of the moral life and does not arise *in vacuo*. We must distinguish between the wish to believe, which takes the place of actual belief, and the will to believe, which is a determination in scorn of contradictions. Conviction, however, is attained by the venture of faith, which is assured of "the ultimate reality and triumph of good" (143f.). Far from being an attitude of recklessness it is one of sober reasonableness, which holds that truth, goodness and beauty are at the heart of the universe. This is another way of saying that love is supreme. God is love and faith is incumbent in the present scheme of things.

This was how F. W. Robertson argued in the dark night of the soul. He maintained that "moral goodness and moral beauty are realities, lying at the basis and beneath all forms of the best religious expressions." This ethical instinct has survived the unfortunate controversies between religion and science, and it has guided other pilgrims of truth, such as Tolstoy, Tyrell, Clutton Brock, Middleton Murry, to whom reference is made in these pages (157ff.). Note the argument from moral conviction to religious certitude, from value to reality, from conscience to God. What shall we say of many good men who are devoid of positive religious beliefs? What do you think of the village cobbler who spent his breath in proving that God did not exist, but spent his life in proving that he did? (183.) What about those, like Cellini, the Roman Catholic, and Commodore Vanderbilt, the Protestant, who did not realize the inconsistency between experiencing exalted religious emotion and practicing moral violations? (Cf. the life *Commodore Vanderbilt*, by A. D. Howden Smith.)

"Blessed are the pure in heart, for they

shall see God." This is the primary and constant condition for a knowledge of God, be it mystical or apocalyptic. Religion is not merely the pursuit of a moral ideal, but the possession of a moral inspiration, which is spontaneous and natural intercourse with God. Note the difference between animism, which is a weird belief in spirits, and religion which, even in its primitive forms, has the sense of awe and reverence, which is moral at the core (196ff.). Note the full discussion of Otto's views of the *numinous* and the *mysterium tremendum* in his book, *The Idea of the Holy* (206ff.).

Part II, on "Christian Faith," rightly focuses attention on Jesus Christ, who is the pioneer and the perfection of faith and therefore its most fruitful promoter among all peoples. History is "the medium of personal development," says Doctor Galloway, and adds, "It is always fulfilling its meaning through the emergency of spiritual personalities." Our faith in the God of Providence and Redemption is not dependent on a series of events but on human witnesses, whose faith, justified by life, calls forth a similar faith in us. The supremest witness is Jesus Christ, who is truly the watershed of revelation. He is the historical Incarnation of the divine, in whom the process of the centuries reached perfect consummation. He is not only God's supreme Revelation, but man's supreme Believer (234ff.). Faith in Christ thus means that he is at once the subject and the object of faith. Christianity is the gospel of Jesus and the gospel about Jesus (252ff.).

Christian faith, which is faith at its highest, is decidedly a conviction that love reigns supreme, and that the universe "means intensely and means good." It is not passive resignation to the inevitable evil of life, but active affirmation that good is the final goal of ill. Faith is a force that could move mountains. In this view prayer becomes an energy of confident importunity and is not an anæmic acquiescence that evades difficulties. Is it not fatalism akin to Manichean dualism to regard both good and evil as taking place according to God's will? (270.) Is not the cheery school of Christian thinking superficial in explain-

ing away evil? Is not "the limited liability idea of God," held by Wells and Shaw, an affront to faith? Our faith in God is not the result of evolution, but of revelation. What is the relation of faith to disease, pain, suffering? (284ff.) Christianity deals primarily with our sins which are the cause of our sorrows and disasters. Thus we have a Saviour who is more than a Consoler. This is the glory of the cross, which proclaims not a martyr, but a minister, who gave his life a ransom for many. The Cross is "the supreme symbol of faith's paradox." We agree with Baillie that "Christianity cannot definitely choose between pessimism and optimism; it is neither or rather it is both together; and its strength lies in its willingness to sacrifice the requirements of logical consistency rather than those of moral faith" (307). That is to say, the reality of our faith is not determined by thinking it out, after the manner of speculation, but by living it out in the ways of service.

Side Reading

Faith and Reason in Religion. By GEORGE GALLOWAY. (Scribners, \$2.25.) The intellectual discussion of religion is based upon evidences, but the spiritual discussion reckons with experiences. This does not mean that reason is at a premium in the first case and at a discount in the second. It means that religious knowledge is obtained by sympathetic contact with life. Professor Galloway, well known by his classic on *The Philosophy of Religion*, in the present volume deals with the age-long conflict between faith and reason, due to the misunderstanding of the nature and right of religion. He regards them as allies approaching reality from different sides. Particularly welcome are the chapters on "Knowledge and Religious Faith," "The Genesis and Truth of Religious Beliefs," "History and Its Religious Interpretation," "The Theological Antithesis of

Grace and Freedom," "Bishop Butler as an Apologist." This volume of lucid thinking braces the man of faith who is also the man of reason in the scheme of a comprehensive life.

Beliefs That Matter. By WILLIAM ADAMS BROWN. (Scribners, \$2.75.) The subtitle describes this volume as "a theology for laymen." But there is no preacher, however versed in theology, who will not find in it much that vindicates the gospel of Christianity for our age of changing ideals. It is a plain statement by a Christian theologian of a practicable faith. Doctor Brown is fair to other religions, but he finds that the complete word has been given by Christianity. This book deals with the common convictions and experiences of all Christians and establishes the faith of Protestantism on a strong foundation. It is a most satisfying argument and helps clergy and laity toward a better understanding and practice of their religion.

Religious Thought in the Last Quarter Century. Edited by GERALD BIRNEY SMITH. (University of Chicago Press, \$3.) A few years ago Doctor Smith edited an excellent volume on *A Guide to the Study of the Christian Religion*. The present volume follows the same plan. The eleven essays impartially review the progress of Protestant scholarship in biblical study, theology, psychology of religion, history of religions, religious education, preaching, foreign missions and social Christianity. The standpoint is almost exclusively American, but the bibliographies include British and continental writers whose influence is also acknowledged in most of the essays. This work of ready reference must not be overlooked by any preacher.

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OSCAR L. JOSEPH.

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